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PATHWAY TO GOD

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ONE WORLD
ONE HUMANITY

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Academy of Comparative Philosophy & Religion, Belgaum.

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Musings of the Editor...

Esteemed Spiritual Aspirants,

Here's your much awaited Journal to enlighten you. Arty Pereira in his wonderful book Banish your Blues points out towards the end :

When some great sorrow like a mighty river
Flows thro' your life with peace-destroying power;
And the nearest things are swept from your sight forever;
Say to yourself then that in this most trying hour
This too Shall Pass.

How true it is! THIS TOO SHALL PASS is a magically soothing, encouraging expression to bring back one's lost mood. Dear readers, the phase we are passing through is not different, it is most challenging, testing each one's patience, physical sustainability and survival. We are as though at a dead-end, uncertainty., gloom, family clashes, violence, depression, what-can-be-done Gordian knots are all assaulting each one throughout the globe disturbing the peace of mind. Children, youth, vast majority of IT professionals, labour class, all, all, barring none are finding it hard to cope with the present global gloom caused by just one virus.

Dear readers, under such circumstances the more we brood over the problem the more frustrated we will be. And this frustration in extreme cases leads to suicide.. But life is to LIVE, come what may. It has always been the survival of the fittest., strongest and most optimistic.

To be optimistic calls for a paradigm shift, a heuristic application, Phoenix-like rise redefining education and life style, mind-set and attitude. Accept the reality and convince our mind that this is just a passing cloud with some deep Divine Plan unknown to us at present. We MUST now devote ourselves to Yoga, meditation, pursuit of some absorbing hobby which can keep us absorbed diverting our minds from the surrounding gloom.. What matters is keeping ourselves cheerful which itself is the surest antidote sans any side effects.

Let's all be strong, healthy, positive and cheerful from within. Let's rise up like Phoenix

*****

The present issue contains such spiritually thought-provoking articles as Concept of Spiritual Transmutation, Women Saints in Mystic Literature of Karnataka, Adwaita of Madhusudan Saraswati, Decarte's Doctrine of Self-consciousness. We are thankful to all the contributors for enriching our journal. We are also introducing a new feature to be published serially viz., Great Thinkers and Philosophers of the World.

We remain grateful to the Chairman, Vice-Chairman, Secretaries and all the Members of the Board of Trustees for their guidance, cooperation and appreciation which are the mainspring of inspiration for us to emulate ourselves in the field of publication.

We thank ardently the entire team of The Impressions for the elegant work done so neatly.

May you all have safe days ahead with minds focused on your journey along the Pathway to God.

Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

Message from Secretary's Desk ...

Esteemed Readers,

After placing previous issue of 'Pathway to God' in to your hands, I would like to share with you two important events at ACPR. First one was on 6th of June and second on 3rd of July 2020, the Punyatithi and Jayanti of Poojya Shri Gurudev Dr.R.D.Ranade. These are the days on which we have to rededicate ourselves to the mission of ACPR, envisaged by Revered Shri Gurudev. Both the events are observed on respective dates in Gurudev Mandir. The atmosphere was charged with devotional inspiration. It is he who gives us the strength, inspiration and energy to carry out his mission.

In the last couple of years we have seen the beeline activities in ACPR, may it be publications, student-oriented activities, involvement of youth and other persons in spiritual activities, bringing together the cross-section of the people of all faiths to exchange views. We could secure the involvement of educational institutions in imparting holistic concept of education. Conferences, lectures by inviting resource personalities were conducted. Periodical programs every week and fortnight are arranged. Many dignitaries and profound thinkers have visited ACPR in the last couple of years. We could secure the co operation of institutions like Rotary and local legislators in rejuvenating our developmental activities.

Inspite of difficulties in movement and commutability in the present situation we could work towards the activities of ACPR and continue our project of publications and other activities adhering strictly to the norms of social distancing.

All these activities are possible by the co operation of like-minded people. I wholeheartedly thank all those and pray Shri Gurudev to bless us in our endeavour of taking the activities of ACPR into a new horizon.

Jai Shri Gurudev!

Adv. Maruti B. Zirli,
Hon. Secretary, ACPR, Belagavi

Articles

THE EXAMPLE OF 'NIGARANA ALAMKARA'

Krishnanand's Poem

THE SLEEP OF IGNORANCE

Compiled by
Dr.K.B. Dabade, Udupi

मुसाफिर सोता है बेहोस ।
नैन में भरा नींद का रोस ।।टे।।

पूँजी पास बहुत तू लाया ।
इस नगरी में जब तू आया ।
कहीं न ठग ले जावे, खोंस ।।१।।

जिस कारज को जो तू आया ।
सौदा वह कछु कर ना पाया ।
यही बड़ा अफसोस ।।२।।

झूंठे सुख की निंदिया सोया ।
बिना बिचार माल सब खोया ।
दीजै सबको दोस ।।३।।

कृष्णानन्द जान लो हरिको ।
जाना है जो अपने घर को ।
प्रभुपद कर सन्तोस ।।४।।

Courtesy : **Ranade R. D. (1997-58)**
'P. S', SGRST Nimbal R.S.

Exposition :

The incentive, which the poet Krishnanand has in view in his poem मुसाफिर सोता है बेहोस in seeking the Real in a world of unreality, is the incentive of freedom from sleep. We are all sleeping in this world, says Krishnand, even though we seem to be awake. The poet wants us not to sleep to the extent of being unconscious; for, who knows whether, pilgrims as we are, we may not be attacked by robbers, and thus lose all the capital which we may have brought? The poet tells us that we have brought a great capital with us while coming into the world – by capital, he means the spiritual capital. It is questionable whether every man is conscious of the spiritual capital which he has brought with him. It is customary to suppose that we do bring such a capital with us, but its nature nobody is able to define. It is too much to believe that a child can have a vision of God in the mother's womb, or cry सोऽहं सोऽहं in order to show its identity with its Maker. It is wonderful that a child, having had a vision of God in the mother's womb, might come out entirely unconscious of that vision in a few months' time. The story of Parikshit, as the derivation of the word itself shows, that he was seeing God all around himself in his mother's womb, protecting him with His mighty disc from the treacherous missiles of the enemy, is a story more for mythology than for history or experience.

We have referred above in Krishnanand to the possibility of the pilgrim being attacked during his unconscious sleep by robbers. In a celebrated passage of his *'Pilgrim's Progress'*, Bunyan is also bewailing his habit of sleeping into his mind, cursing his sinful sleep, and saying that during that state he might be attacked by doleful creatures also. "O wretched man that I am", he says, "that I should so indulge the felsh, as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims. Oh thou sinful sleep! how, for thy sake, am I like to be benighted in my journey, I must hear the noise of doleful creatures ranging in the night for their prey, and if they should meet with me in the dark, how should I shift them? How should I escape being by them torn to pieces"? Krishnanand's criticism of sleep, which he regards as a state of pseudo-happiness, is exactly like the criticism which Bunyan passes upon sleep. The robbers of Krishnanand and the doleful creatures of Bunyan might verily be our tumultuous and turbulent passions.

Krishnanand further tells us that we have come into this world for buying and selling merchandise - he means spiritual merchandise - but we have not been successful in our transaction:

जिस कारज को जो तू आया
सौदा वह कछु कर ना पाया
यही बड़ा अफसोस।

This reminds us of the celebrated passage in Pythagoras, in which he speaks of the three kinds of vocation being open to us. In this fair of life, he says, some people come to buy and sell. These are the economists. Others come to engage themselves in games. These are the politicians. Still others come simply to look on *(theorein)*. These are the philosophers. What is the use of coming into this world if we are not able to visualise God? Bacon has also lent his support to this doctrine of Pythagoras saying that in this mortal fair, our only profit should be God. Everything, in other words, except the pursuit of God is a vanity.

Finally, Krishnanand tells us that our proper business here below is to go back our Maker in the same pure condition in which we came. "Trailing clouds of glory do we come from God, who is our Home". Let us similarly go back to our Home as trailing clouds of glory. Is it not wonderful that this poet Krishnanand, who is not much known to fame, should remind us of some of the brilliant thoughts of Bunyan, Pythagoras and Wordsworth?

Courtesy : **Ranade R. D. (1997: 41-44),**
'PGHL', SGRST, Nimbal R. S.

◆

ATTENTION WRITERS

The Editorial Board requests the writers contributing their articles to Pathway to God should limit them to 4-6 A4 size paper.

Unpublished, Original articles will be accepted on top priority.

- Editorial Board

Reading and Meditation

- Osho
("Dance Your Way To God", Ch# 7,
3-Aug-1976 Pm In Chuang Tzu Auditorium.)

Reading can give you philosophy, but meditation can give you truth. Reading is good after meditation, very good, but before it, it can be dangerous. If you read too much you can become addicted to books and they destroy you, because then information goes on being piled up and it becomes a heavy burden. Then it creates confusion, because you can read the bible and the koran and the Gita, and they are different languages, such different attitudes, so opposite to each other, diametrically opposite to each other. Your mind simply starts falling into parts. You don't know what is true and what is right and what to do. Then a person becomes just a head, and goes on spinning. That is not going to help much; it can be very destructive.

Books are good when you have been meditating. Then you can see the point. If you read the Gita you will be able to see that it is only a difference of language; it is the same thing as the bible. Then you read buddha and you see it is exactly the same thing as the Gita. You can go on reading a thousand and one books but you always fall upon your own experience. You have something like a touchstone, a criterion; you can fall upon it and you can judge through it. Then things are never going apart, they start falling into a harmony- but that is possible only when you have your own experience.

Reading is not going to give you that experience, but if you have the experience, reading can give you much confirmation that you are on the right track, that you are not groping in darkness. Scriptures can become witnesses to you- that many have passed and many have come to know, and you are not alone. It can give you great courage and confidence. Otherwise it will give you conflict. So reduce reading a little and put the same energy towards meditation... and meditation is totally different.

Reading means thinking and meditation means no-thinking. It is a totally different dimension of consciousness - where thoughts have to be dropped and one has to attain to a pure, silent space - the zero space, where no object is. One is simply conscious but not conscious of anything... pure subjectivity - as if a lamp is burning in total emptiness. Light is there but nothing is lighted by it. It is not falling on anything... there is nothing. In that state of consciousness you will start experiencing something. And only experience is going to give you truth - not logic, not argument, not reading.

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Concept of Spiritual Transmutation

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In the year 1979-1981, when I was a student of M.Sc., and completed two years at my spiritual teacher Prof.V.H.Date's residence at 63, Jaswant Sarai, Jodhpur. I attended there without any break every Sunday Program, morning walk and spiritual discourses and every detail that I spent with him given by my spiritual teacher. I used to note down every inch of detail of his sayings in a pocket diary. In one of those diaries, while once discoursing on Dasbodha Nirupan, he discussed about complete transmutation. He also has written about this term in his book- *Spiritual Treasure of St. Ramdas,* pg.237.

Being a biologist, I have gone through in my studies about mutation, transformation and transmutation in biology as well as physical world. So what is the relation of this term with spiritual context? I would like to request the elegant readers to understand the term and go through the introspection method as to how it is worthwhile so far as spiritual life is concerned. It is by the grace of my spiritual teacher I am very fortunate to have a company of a God realised saint and to incorporate his teachings in to my life.

Firstly, I will try to narrate the characteristics features of mutation, transformation and transmutation in physical as well as biological world. Then, I will discuss about what great realised saints have written in this context. Lastly I will analyse and describe the stage of complete transmutation of a God-realised saint and his living.

Mutation: A mutation is a change that occurs in our DNA sequence, either due to mistakes when the DNA is copied or as the result of environmental factors such as UV light and cigarette smoke, etc. Mutations are physical changes in genes and chromosomes.

Transmutation: Transmutation is (obsolete) change, alteration while mutation is mutation. The conversion of one thing into something else is transformation. While mutation is any alteration or change.

Transformation vs. Transmutation:

S. No.	*Transformation*	*Transmutation*
1	It is more common term.	It is less common.
2	It can refer to a change in structure or appearance.	It generally refers to a deep change for the better, from a lower to the higher state.
3	The properties remain unchanged.	The properties are entirely different.
4	It is the first steps toward a complete Transmutation.	It is the final step.
5	The return to existing is possible.	There is no returning to what existed before.

Spiritual Transmutation:

Now there is a question, whether this transmutation is possible in spiritual life? Then a great philosopher St. Prof. V. H. Date in his book - *Spiritual Treasure of St. Ramdas* has written in his own experience by a long contact with Dr. R.D.Ranade and great saint of Inchgeri- Shri Amburao Maharaj and with reference to Samarth Swami Ramdas about "how the destiny of the disciple is being gradually shaped, and how ultimately there takes place complete transmutation of his being into that of his Guru and into the being of God."[1]

In spiritual transmutation, a disciple is gradually transformed into Guru and then to God. In spiritual life, a powerful master or Guru, by the grace of God brings about spiritual transmutation and an aspirant is gradually shaped into Guru or God acquiring all the qualities of his Guru. Prof. Ranade has told this as a continuous process, not an event that has a beginning or an end. The main point is that there should be a powerful God-realized master who himself has been transmuted from his Guru at the first place and secondly, that he imparts the name of God and under his constant guidance and devotion by meditation, follows the pathway to God and thus gradually transmutes the disciple completely like himself.

In spiritual life this is called as transmutation. Now, one may ask here as to what qualities are to be acquired? Prof. Date has illustrated this with an example of a river beautiful and kind, flowing along, doing the service to humanity by quenching the thirst of living beings, but as soon as it merges in the great sea, it loses its very name and forms itself. Likewise, a disciple loses his personality once and for all and gains the spiritual individuality of his master. Being spiritual, it can save humanity in the same manner as his Guru saved the humanity.

Besides this, there is only one difference here- once a river merges into the sea, it cannot quench the thirst of people, but in spiritual transmutation he can save humanity in either form. The disciple, like a river must surrender every minute or second till his last breath. Thus, Meditation on His name, contemplation on His form and His vision leads one to spiritual transmutation. Prof. Date writes : "Liberation does not come as an event at a particular point of time in the life of a Sadhaka. It must come at every moment till his last breath."[2]

Here again three virtues are important to acquire this- Faith, love and loyalty. Absolute faith in his Guru, meditation on the Name with love and loyalty are the key-points of Spiritual transmutation. Utmost humility, unflinching faith in the Guru and a will to do as he instructs at all costs are prime factors, all these are being followed by the Nimbergi Sampradaya, since the ages of powerful spiritual master Muppinamuni to Nimbargi Maharaj, Bhausaheb Maharaj, Amburao Maharaj, Gurudev Ranade and Prof. V.H.Date and so on all disciples on this path become subsequently as his Guru.

Prof. V.H. Date, in one of his Sunday programs, explained the sadhaks what the criteria of God-realization are. When can anyone say that he has realized God or has been transmuted, by experiences of his own, and how could he identify how far has he advanced in the field of God realisation?

Before proceeding to transmutation, the spiritual teacher implores the divine Name to the disciple and is advised to fix his gaze upon the Name and meditate consistently. For example, just as Bhausahib Maharaj had instructed while initiating Amburao Maharaj to fix his gaze on the tip of the nose and meditate. Further, it is clarified Gurudev Ranade in his mystical method of meditation as, "What is meant by 'nasikagra'? Evidently there are two meanings; it might mean either the tip of the nose or the top of the nose. They are both useful only so far as they would draw the sight of the man from the external objects to something internal which he wants to see. But 'drishti' or sight must be directed to the spiritual object of perception, but not to the physiological tip of the nose, either up or down. That is intended only to fix the mind and to make it a little composed, and to draw it away from the objects of sense-perception."[3] Thus is the very start of the process of transmutation.

Here are some instances to clarify spiritual transmutation -'to know God is to become God.' All the great saints of Nimbergi Sampradaya have passed through this process of transmutation, but it is great fortune of the present writer that he has seen and served at this stage of his spiritual teacher- Prof. V.H. Date who eventually reached this transmutation through great devotion to his Guru-Prof. R.D.Ranade and constant meditation. The detailed description of his stage is written in book- *Guru Kripa Prasad-mera jivan vrutta,* by his wife-Smt. Maltibai V. Date (Mataji) as- " To read about *Brahma Stithi* and to witness it directly is alltogether different in terms of perception. Prof. Date gradually followed the Brahman and forgot the body and its relations. He used to speak very little and whenever he wanted to say something he used to wrap it in just a word or two, not more than that. He used to attend the Sunday programme, but hardly spoke anything regarding the discourse or any other talk. If any aspirant insisted him to speak he just closed the argument by saying that he did not know. It became difficult for him even to recognise the visitors. He had hardly any interest for any food or even water. He hardly slept at night and often used to light all the bulbs and walk to and fro in the house. It seemed that he was trying to end all the attributes of life gradually. In the chilly winter he used to walk barefoot on the ground and he was going beyond warm and cold, hunger and thirst, happiness and sorrow. He was unaware of his clothes whether, he wore clothes or not it did not matter to him, he remained disinterested, but whenever any discourse was going on he used to listen to it keenly. For example, while describing the word- Ekaant- he just said-"to end oneself into *Brahman is ekaant*", on another occasion he said- *Bhaktabhimaani dev* – is "when *Bhakta* used to leave its ego(*Abhiman*) then only God becomes proud of his Bhakta." He once said about- Samvad as-"to talk with Brahman is samvaad"; while describing the word-Moksha he said-"To see the form of God infront of the eyes at all times is Moksha". This shows that though being disinterested in worldly affairs he used to remain interested in Spiritual matters. His disinterest in worldly affairs increased day by day so much so that people used to think whether he is ill or alright.

He was the same man who even at the age of 84 had written many books and had worked day and night, he hardly recognised his own written books and sometimes he used to ask who the author was of his own books. He used to become like a child day by day. In the words of Saint Jnaneshwar Mahraj, 'the states of adulthood and old age had disappeared and childhood had set in him again. If food is offered and given then he would take it otherwise he would not even take food or water on his own, he would remain hungry or thirsty throughout the day. If someone put clothes on him he would wear otherwise he had no concern if he has worn clothes or not. It seems that clothes too were like a load for him. His face remained silent and sober but calm and cheerful. Gradually he even left the daily needs one by one, he stopped taking any morsel of food or few drops of water, if someone tried to feed him forcefully then he used to spit it out immediately. In the last six or seven days of his life, he completely became devoid of any food and water and remained lied down silently. Doctors used to try some medical diagnosis but he never agreed nor refused for anything. On April 22, 1986, he left his mortal coil at afternoon 2 o'clock, with calm and serene, as pure as it was given at the time of birth. At that time, the fortunate devotees had witnessed directly that how radiant and attractive was his body. Who can say that this body is lifeless?

If someone read his book- *Meditation of saint Tukaram*, he had himself beautifully described the God intoxicated condition at the end of book- 'A View in Retrospect', as "What happens, says Tukarama, in the condition of the realization of the non-dual Brahman is that the heart becomes full of bliss, the mind remains calm and steady, desires vanish themselves, thoughts and counter-thoughts cease to trouble the mind, and there comes victory over the senses. Even the egoism due to possession of knowledge and the realization of God is not there. This was exactly the condition of the Gopis when they were having the experience of the presence of God in them.

No wonder, in the insatiable desire to look at the vision of God, the devotee should forget even the natural urge for hunger and thirst, as also the urge for having the pleasures of the senses. Like the Ganges into the sea, he becomes lost in the Brahman, so much so that he would require a great effort to be able to become aware of the sensible world and be interested in talking or hearing anything else. God in front of him, God behind him, and God around him in all places and at all times, he would always be God-intoxicated; ordinary people would simply look at him with wonder[4]."

During the God-intoxicated condition, Prof. Date often insisted Dr. Ishwarchand Mattad to sing a Bhajan of Saint Brahmananda as- "I have business with God. Let the world be cross with me. If while I am engaged in worshipping God, my relatives and my friends break away from me, I shall not worry about it. Let me lose wealth and name, I am not caring for them. I shall do what will be beneficial for me by giving up all with which I am so much attached, though the world is busy with the sensuous pleasures of life. Let my love for Samsara come to an end in my anxiety to be able to meditate on the Name of God. Why should I now care to see if the vessel of sins over my head which my Guru has dropped by giving a jerk to me is broken or not, says Brahmananda[5]."

मुझे है काम ईश्वरसे जगत रूठे तो रूठन दे ।।टेक।।
कुटुम्ब परिवार सुतदारा मालधन लाज लोकन की ।
हरिका भजन करनेमें अगर छूटे तो छटन दे ।।१।।
बैठ संगत में संतनकी करूं कल्याण मैं अपना ।
लोक दुनियाके भोगोंमे मौज लूटे तो लुटन दे ।।२।।
प्रभुके ध्यान करने की लगी दिलमें लगन मेरे ।
प्रीत संसार विषयोंसे अगर टूटे तो टूटन दे ।।३।।
घरी सिर पापकी मटकी मेरे गुरुदेवने झटकी ।
वो ब्रह्मानन्दने पटकी अगर फूटे तो फूटनदे ।।४।।

Similarly, Prof. Date has written - "Man cannot be the last product of evolution; for, then goodness, virtue, moral progress, saintliness and divinity will have no meaning which the saints attach to them. Evolution must end in being identical with God."

"Just as heat passes from one particle to another in an iron bar, even so the universal spiritual energy passes from the Guru to the disciple without being noticed. In course of time, just as a certain portion of the bar becomes as red-hot as the other, even so the disciple become as spiritually powerful as his Guru is, and so can do the same work of moral and spiritual upliftment as efficiently as the Guru was doing before him. In short, whether we speak of the physical or the spiritual induction, the heat of the warmth remains constant."

1. V.H. Date- *Spiritual Treasure of St. Ramadasa*, P. no. 237
2. Ibid.
3. Ranade.R.D, *The Bhagvadgita as Philosophy of God-realization*, P. no. 223.
4. V.H.Date- *Meditations of St. Tukaram*, P. no. 220-221
5. V.H. Date- *A Rosary from the saints of Rajasthan*, P. no. 31
6. V.H.Date- *Rock and Religion*, P.no. 7
7. Ibid, P. no. 23

◆

'We have two components in our personality: One is matter, second is consciousness. When our meditation is matter-oriented, we will be trying throughout our lives to control and win over matter. So that matter does not change. But, the fact of the matter is that matter does change. Because, wherever there is 'Prakruti', 'Vikruti' is bound to be.

Without 'Vikruti' 'Prakruti' cannot exist. That is the nature.

- Swami Anubhavanand

LET MEDITATION HAPPEN.

Women Saints in Mystic Literature of Karnataka

Originally written in Kannada by
Mrs. Radha Shamrao, Dharwad
translated by Editor

As compared to the male saints of Mystic literature in Karanataka the number of female saints is very limited. The reason may be attribited to the Varnashram dharma and various limitations imposed on women during those times.

Women had no freedom to step out of the four walls of their houses nor had they freedom for education. In spite of these they have contributed considerably to the growth of mystic literature. Within their limited scope they followed the path of Bhaktiyoga and Muktiyoga as well. Without knowing even to read and write they attained the zenith of Bhakti through their chanting conventional songs, Divine Name and composing verses. This was possible due to their listening to the discourses on the *Ramayana*, The *Mahabharata* and The *Bhagavatam*. Thus they have captured the very essence of these in their songs and Divine Names and enabled the devotees to have the Darshana of the God.

During the 12th century, women saints known as Shivasharaneyaru composed verses on God. Among them the vachanas of Akka Mahadevi, Kallamma, Neelambike, Gangambike, Muktayakka are still in vougue.

Thereafter till 16th century, women mystics seem to have flowed like the guptagamini Saraswati. The 16th century is known as the Golden age of Mystic literature. Women mystics such as Honnamma, Shrungaramma, Cheluvamba carried forward to nurture the mystic literature.

Women mystics were deprived of the freedom enjoyed by the Haridasas of the times. Their plight was miserable. Girls of 12-13 were married to 80-90 year old men and within a few years they became widowed. As such, many restrictions were imposed on their day-to-day living. Education to women was only a dream. These women with their unflinching Bhakti and faith in God and their austerities and sadhana could experience the direct communion with God. Thus they obtained divine seal (Ankit naam) directly from god and composed verse-forms known as suladis, ugabhogas, traditional songs and presented keertanas. It is in this way that the women mystics of the times protected nurtured the mystic literature. In fact the life of each one of these women saints is shocking and nerve-wracking.

Their achievements appear here and there in research works or some stray articles in magazines but their great contribution still remains obscure. An attempt is made here to enlist the names of these women mystics who have enriched the mystic literature so that at least the future generation should know how even women in the past were so cultured despite being illiterate.

Here is a list of such women mystics-

1. Galgali Avva
2. Bhagamma
3. Helavanakatte Giriyamma
4. Yadugiriyamma
5. Orvayi Lakshmidevamma
6. Sarasabai
7. Nanjangoodu Tirumalamba
8. Ballari Radhabai
9. Kalasada Sundaramma
10. Harapanahalli Bheemavva
11. Nadageri Shantabai
12. Gundammanavaru
13. Saraswatibai
14. Ambabai
15. Panni Lakshmibai
16. Tungamma (daughter of Anaddasaru)
17. Hadina Huchchamma of Chikkeruru
18. Ganapakka
19. Turadgi Timmamma
20. Padmabai Kolar
21. Suladi Pankajamma
22. Padasalgi woman .

to be continued...

> *The language of thoughts is more powerful than the language of words. When we have a misunderstanding with someone we talk a lot and explain our point of view, often defensive. It makes situation worse.*
>
> *RATHER THAN TALKING MORE, WE NEED TO LEARN TO THINK BETTER*
>
> \- B.K. Dadi Janaki : *365 Days of Wisdom*

Advaita of Madhusudhana Saraswati : Philosophical Reflections

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I

'Renewing Indian Philosophy through Vedanta Tradition' is the theme of the seminar. To accomplish this theme, two directions are given. One, our philosophical reflections should be rooted on our own tradition, not on the tradition of west. For, in the latter case our reflection may lead to cultural subjection and suppression of one's traditional cast of ideas and sentiments by new cast representing alien culture. So also hybridisation and patchwork of ideas are also to be avoided.

Second, If we observe the culture of other people, though it is not wrong, we must enhance, raise and purify the elements we takeover, fuse them with the best in our own. Our philosophical approach should be based on our tradition, our own concepts, our ideas. We should retain our Indian identity and make philosophy more indigenous.

Keeping these conditions in the mind, I am assessing in this paper the philosophy of Madhusudhana Saraswati a 16th century Advaitian, particularly his philosophy of god.

Madhusudhana Sarasvati (1525-1632) was born at Vnshia Village of Kotalipara division of Gopalganj district of Bengal (India) . He had three teachers: Madhava Sarasvati, from whom he learnt Mimasa, Ramathirtha from whom he learnt Vedanta, and Vishveshwar Sarasvati, from whom he was initiated in to renunciation.

Madhusudhana Sarasvati was the author of 21 books, of which 12 are on philosophy, the rest are poems, plays and miscellaneous themes. Of these works, the most important one is his *Advaitasiddhi*. In *Advaitasiddhi*, he tries to defend Advaita of Sankara by refuting the objections raised by Vyasathirtha, a Dvaitian, in his *Nyayamrita. Advaitasiddhi* contains four parts, the first part deals with the *mityatva* (unreality) of world, the second is about Brahma, the third is about *sadhana*, the fourth about *phala*.

As is evident from Advaitasiddhi, the philosophical position of Madhusudhana Sarasvati is Advaita and he defends Advaita position by refuting the objections raised against this position. My purpose here is to see the coherence or otherwise of his Advaita position and see to what extent we are successful in defence of his position. For this purpose I am following Charles Hartshorne who has given methodologies for formal classifications of possible conceptions of deity. These methodologies will help to sharpen the understanding of the concept of God of Madhusudhana Sarasvati.

Let us first look into the following selections from *Advaitasiddhi*.

(1) "Vishnu, who is the substratum for the illusory world of duality such as the character of cognisor, who is Truth, Consciousness and Bliss, who is to be realized by the impartite knowledge derived from the Mahavakyas, excels on his own as if having attained sole supreme blissful emancipation as a result of severing the non-real bondage and its ramification".[1]

(2) "I do not know of Truth other than Krishna, whose hand is adorned with the flute, who shines like the fresh clouds, who wears the yellow cloth, whose lips are red as the Bimba fruit, whose face is attractive as that of the full moon and whose eyes are like that of the lotus."[2]

(3) "Duality is bondage before moksha and after realization it is wisdom. The imaginary duality for the purpose of *Bhakti* is sweeter than even Non – duality".[3]

(4) "First the non-reality of duality has to be proved, as the accomplishment of non-duality is preceded by the accomplishment of the non-reality of duality".[4]

(5) "Brahman is attributeless... Iswara has always all auspicious qualities... In the stage of attributelessness, there is no relation with time".[5]

(6) "Brahman is self luminous."[6]

(7) "Brahman is formless... omniscient."[7]

(8) "Brahman is knowledge bliss, non-dual, eternal and sakshin."[8].

(9) "Brahman is both material and efficient cause. Although by transformation (evolution) Brahaman is not the material cause, but by being the locus of transfiguration (illusory imagination), Brahaman's material cause is possible. The character of locus of transfiguration is the object of ignorance which is the cause of transfiguration."[9]

(10) "Brahman is self luminous. Because it does not depend on other luminous object for its existence."[10]

(11) "Brahman is not describable by words directly."[11]

(12) "Brahaman is devoid of any difference."[12]

(13) "The essential nature of Brahaman is unity."[13]

From these statements we understand that for Madhusudhan Sarasvati Brahaman is truth, consciousness and bliss, the substratum of the illusory world of duality, impartite, is realized by impartite knowledge, attributeless, timeless, formless, omniscient, blissful, non-dual, eternal, sakshin, self luminous, is not describable by words directly, is devoid of difference. His essential nature is unity.

The world is illusory, Vishnu is the substratum of the illusory world. The duality is imaginary. The world is non-real (meaning indeterminable), is not the locus of being and un-being. [13A]

From the above expressions of Madhusudhana Saraswati in Adaitasiddhi, it is evident that his philosophical position is Advait (Pantheism). In describing God Advaitins and Dvaitians (dualist) follow the method of monopolarity.

The method of monopolarity is such that one takes each pair of ultimate contraries, such as one and many, permanence and change, the self- sufficient or non-relative versus the dependent or relative, the actual versus the potential and decides in each case which member of the pair is good or admirable and then attributes it to deity while wholly denying the contrasting term. This method is also called categorical contrast. [14]

Advaitins (pantheists) include the other contrast in God but consider it as illusion, Dvaitins (dualists) admit it as a secondary form of existence, out side God.

Now what is the reason for adopting the method of monopolarity in describing deity? The reason is that the Divine reality is considered as superior to the reality of the world, and one pole of the categorical contrast is regarded as superiority to the other, and hence the superior one is ascribed to God by denying the inferior one.

If the method of monopolarity is adopted in describing deity, it leads to the dilemma .Either there is something outside of God so that God and the world are two constituents of reality, or else the inferior pole is an illusory conception. Dvaitians (dualists) admit one horn of the dilemma and Advaitins admit the another one.

But this dilemma, as Hortshorne[15] says is artificial. Because, it is based on the assumption that the highest from of reality is to be indicated by separating or purifying one pole of the contrast.

To contrast divine reality from all else many dichotomies are followed. One of them used here in Mudhusudhan Sarasvati in particular in India and Parmenides in general is appearance-reality contrast. But in these dichotomy there is a negative way of defining God. As Madhasudhana Sarasvati holds, Brahman is attributelesss, partless, timeless, non-dual, formless, eternal, independent etc.

The question is whether the negative way of defining God is consistent? The answer is no. Because, as Hartshorne[16] holds, one pole which is considered as superior in the categorical contrast cannot retain its superiority when separated it from the other pole which is considered as inferior. And one pole of the contrast cannot be taken off by itself by separating it from other. In no way one pole of the contrast is superior and the other inferior.

Because, according to law of polarity the ultimate contraries are correlatives mutually interdependent so that nothing can be described by wholly one-sided assertion. For instance cause in some relationship is effect, dependent is independent, activity is passivity etc.

Thus, this law of polarity is violated by Advaitians in general and Madhusudhana Sarasvati in particular and also by Dvaitins. In other words, the law of polarity is violated by classical theists and pantheists. Therefore these theories are incoherent.

Then what could be the coherent theory? As Hartshorne holds,[17] panentheism is the coherent theory. Because in it dipolarity is adopted in describing deity. In this theory both poles are harmonized or balanced. In God there are two poles, and these poles are applied to the two aspects of him, and each applied supremely. There can be two aspects of God - essence and accident. For dipolarist, there is no contradiction if change is admitted in God. The another reason for adopting monopolarity is that it is simpler than dipolarity. But this is emotional and volitional attitude.

II

The position and coherence of the philosophy of Madhusudhana sarasvati can be understood more clearly by looking in to the answers to the following five question (1) Is God eternal? (2) Is God temporal? (3) Is God conscious? (4) Does God know the world? (3) Does God include the world? Affirmative answers to these questions can be symbolized as E, T, C, K, W respectively. That is (1) E Stands for the answer that God is eternal, is devoid of change, whether as birth, death, increase or decrease, (2) T for God is capable of change at least in the form of increase of some kind, (3) C for God is conscious, self aware, (4) K for God is knowing the world or universe, is omniscient (5) W for God is world inclusive, is having all things as constituents. This method of enquire is given by Hartshorne and Reese and is more useful in this context.

Madhsudhana Saraswati's answer to the question-Is God eternal? Is affirmative (E). God for him is blissful, non -dual eternal and sakshin.[18] God, for him, is eternal is devoid of change whether as birth death increase or decrease.

His answer to the question—Is God temporal? - is negative. God for him is not capable of change either of increase or decrease. God is timeless formless non-dual devoid of differences. God is the substratum for the illusory world of duality.[19]

His answer to the question — Is God conscious? is affirmative (C). God is sakshin. Consciousness is the character of illuminating objects.[20]

For the question-Does God know the world? his answer is affirmative (K). God is omniscient.[20]

To the question-Does God include the world? his answer is affirmative (w). The world is not outside God, but God is the substratum for the illusory world of duality.

To sum his answer to the five questions it is ECKW. God for him is. Eternal, but not temporal, conscious knowing the world and including the world. This position is called as pantheism.

On the other hand we find the expressions from Advaitasiddhi supporting the temporal aspect of God. He says "I do not know of Truth other than Krishna whose hand is adorned with the flute, who shines like the fresh clouds, who wears the yellow cloth, whose lips are red as the Bimba fruit, whose face is attractive as that of the full moon and whose eyes are like that of the lotus" (AS, P12 Sutra 1). This is the saguna concept of God. But his answer is that those who cannot realize the attributeless Brahman are graced by the proof of Brahman with attributes (AS : F 52 II 4). So the Brahaman with attributes is not supreme but without attributes is supreme.

Further, for Madhusudhana Sarasvati, Brahman is the Creator of the Universe and is both material and efficient cause of the world. These expressions of him may prompt us to think that there is also a temporal aspect in Brahman. But this is not so as per his further explanations of creatorship and material and efficient causality of Brahman. He says it is ..."by transformation (evolution) Brahman is not the material cause, but by being the locus of transfiguration (illusory imagination) Brahman's material cause is possible. The character of locus of transfiguration is the object of ignorance which is the cause of transfiguration".[21]

With reference to Brahman's Creatorship Madhusudhana Sarasvati says that creatorship is not to be understood by potter-pot example but by shell-silver example.[22]

From the above discussion we understand that Brahman for Madhusudhana Sarasvati is eternal, but not temporal, conscious, knowing the world (Omniscient) and including the world. That is, ECKW. This is also the position of pantheism and Advaitians. But this is incoherent because as Hartshorne and Reese hold, if eternity is in total abstraction from time or becoming, then it would be abstract and deficient in fullness of actuality.[23]

III

Let us examine the question-Is God perfect according to Madhusudhan Sarasvati? The formal structure of this idea is that perfect is what lacks no possible value so that all possibility of increase in value is cut off[24]. Madhusudhan Sarasvat's answer to this is that God (Brahman) is perfect. God (Brahman) is formless, undifferentiated, timeless, unchanging etc are all the expressions related to God's (Brahman's) perfection.

God (Brahman) is changing means he is lacking something, so in order to actualise what is lacking he is changing. Since Brahman is perfect, he does not change. But, Leibniz, Hartshorne and Reese argue against this definition. For all the value possible, or the sum of all perfections may not itself be possible value, since there seems to be "incompossible" among possible values. Hence this definition of perfection that values no possibility of value unrealised may be a self contradictory definition[25].

With reference to the question-Is God perfect? There are three possible answers:

1) A: God is non-reflexive perfect being, he is surpassing all others and not surpassing the self.
2) R: God is reflexive perfect being, he is surpassing all others and surpassing the self, but not having an a aspect such as self-identity.
3) AR: God is non-reflexive reflexive perfect being, he is surpassing all others, surpassing the self and has an aspect of A such as self identity.

Of these three answers, Madhusudhan Sarasvati answer is the first, A. That is God (Brahman) is perfect means he is non-reflexive perfect being, he is surpassing all others and not-surpassing the self. This concept of perfection excludes change, time in God.

IV

Many understand that Madhusudhan Sarasvati is the one who balanced Advaita of Shankaracharya and Bhakti of Vaishnavism. Let us now discuss the compatibility between Advaita of Shankaracharya and Bhakti (devotion). As per Advaita Siddhi, Madhusudhan Sarasvati accepts Advaita of Shankaracharya. In advaita Siddhi, we also find his devotion to Vishnu. How to reconcile these two? Devotion demands personal God. God is a person means he has a life, conscious, eternal free, able to do anything, knows everything is perfectly good, is the proper object of human worship and obedience and is responsible for the world's existence and maintenance. But as per Advaita, Brahman is timeless and changeless eternal. So there is an incompatibility between the notion of personality of God, as devotion demands, and Brahman as immutable and timeless. Because, according to the notion of God as person, he is the proper object of worship, bring about this or that. Suppose that men worship God (Brahman) and by doing so they change from not being worshipping to being worshiping. In such a case does Brahman also change? The notion of immutable Brahman rules out his acting reacting because acts take place at a particulars time, in acting God (Brahman) changes from not doing a certain action to doing that action. But devotion demands that God (Brahman) should change, act and react to men, brings about this or that. Therefore the two notions worshipping (devotion) and immutable God (Brahman) are conflicting with each other.

If God (Brahman) is immutable, is not acting and reacting as per the behaviours of men then he is very lifeless thing, not a person who reacts to men with sympathy or anger, pardon or chastening by choosing there and then. Therefore the devotion (which demands personal God) is not compatible with immutable Brahman of Advaita.

V

Conclusion :

To conclude, Section I discusses the logic of monopolarity and dipolarity and suggests that dipolar concept of God is coherent. Section II examines the concepts of eternal, temporal, consciousness, omniscience and world and suggests that there must also be a temporal aspect in God. The section III throws light on the concept of perfection and suggests that

God's perfection must be AR, ie., surpassing all other, surpassing self and has also an element of self identity. Section IV explains the concept of Advaita and Bhakti and suggests that Bhakti demants personal God having an element of change in him.

Indian philosophy, since the ancient times, has been making an effort to accommodate these suggestions to form a coherent account of God (Brahman) by Advaita, Dvaita, Vishistadvaita, Shaktivishistadvaita, Dvaitadvaita, Bhedadvaia, Shivadvaita and other models. So also Western philosophy by Classical Theism, Pantheism, Panentheism and other models. These models are the result of the reflections on ones experience of God (Brahman) in relation to himself. This does not belittle the richness of insights into the fundamental experiences of God that ancient saints/founders of a system have. When these experiences are put into the logic and analytic form these modalities emerged.

* * *

****Note : The paper was presented at a National Seminar (Celebration of Philosophers Day in commemoration of "Shankara Jayanti")organised by Indian Council of Philosophical Research (ICPR) at Vishnu Mohan Foundation Chennai, on 14th and 15th September, 2019.***

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Descarte's doctrine of self-consciousness and three apperceptions

-Dr. N.V. Kulkarni
Pune

Prof R. D. Ranade while commenting on Purandardasa's song,

काष्णिलि केळुव कांबुवनरिव | ಕಾಷ್ಣಿಲಿ ಕೇಳುವ ಕಾಂಬುವನರಿವ
आद्याणिसुव आस्वादिसुव | ಆದ್ಯಾಣಿಸುವ ಆಸ್ವಾದಿಸುವ

refers to "Descertes' very special doctrine of self – consciousness" and adds "the nature of logical, psychological and epistemological apperception has been discussed. It is Purandardasa who has… given an insight into the spiritual nature of apperception."

We shall discussed in the following paragraphs :

a) Decartes' doctrine of self-consciousness
b) Kant's idea of logical or epistemological apperception
c) Jame's psychological apperception
d) Spiritual apperception and its unity as expounded by Prof. Ranade.

a) Decartes' doctrine of self-consciousness

In his books Descartes begins by explaining the method of 'Cartesian doubt', as it has come to be called. In order to have a firm basis for his philosophy, he resolves to make himself doubt everything that he can manage to doubt.

He begins with skepticism in regard to the senses. Can I doubt, he says, that I am sitting here by the fire in a dressing-gown? Yes, for sometimes I have dreamt that I was here when in fact I was naked in bed. (Pyjamas, and even nightshirts, had not yet been invented). Moreover madmen sometimes have hallucinations, so it is possible that I may be in like case.

Dreams, however, like painters, present use with copies of real things, at least as regards their elements. (You may dream of a winged horse, but only because you have seen horses and wings.) Therefore corporeal nature in general, involving such matters as extension, magnitude, and number, is less easy to question than beliefs about particular things. Arithmetic and geometry, which are not concerned with particular things, are therefore more certain than physics and astronomy; they are true even of dream objects, which do not differ from real ones as regards number and extension. Even with regard to arithmetic and geometry, however, doubt is possible.

'Thinking' is used by Descartes in a very wide sense. A thing that thinks, he says, is one that doubts, understands, conceives, affirms, denies, wills, imagines, and feels – for feeling, as it occurs in dreams, is a form of thinking. Since thought is the essence of mind, the mind must always think, even during deep sleep. (It is amazing that Russel enumerates here 'thinking' in the three states of consciousness – authors remarks)

There remains, however, something that I cannot doubt: I may have no body: this might be an illusion. But thought is different. 'While I wanted to think everything false, it must necessarily be that I who thought was something; and remarking that this truth, I think, therefore I am, was so solid and so certain that all the most extravagant suppositions of the sceptics were incapable of upsetting it, I judged that I could receive it without scruple as the first principle of the philosophy that I sought.'

The above argument, 'I think therefore I am' *(cogito ergo sum)*, is known as Descartes's cogito, and the process by which it is reached is called 'Cartesian Doubt'.

This passage is the kernel of Descartes's theory of knowledge, and contains what is most important in his philosophy.

St. Augustine advanced an argument closely similar to the cogito. He did not, however, give prominence to it, and the problem which it is intended to solve occupied only a small part of his thoughts. Descarte's originality, therefore, should be admitted, though it consists less in inventing the argument than in perceiving its importance.

Having now secured a firm foundation, Descartes sets to work to rebuild the edifice of knowledge. The I that has been proved to exist has been inferred from the fact that I think, therefore I exist while I think, and only then. If I ceased to think, there would be no evidence of my existence.

I am a thing that thinks, a substance of which the whole nature or essence consists in thinking, and which needs no place or material thing for its existence. The soul, therefore, is wholly distinct from the body and easier to know than the body; it would be what it is even if there were no body.

Descartes next asks himself: why is the cogito so evident? He concludes that it is only because it is clear and distinct. He therefore adopts as a general rule the principle: All things that we conceive very clearly and very distinctly are true. He admits, however, that there is sometimes difficulty in knowing which these things are.

The principle, "I think, therefore I am," is not to be considered a deduction from the major premise, "Whatever thinks exists." It is rather true that this general proposition is derived from the particular and earlier one. I must first realize in my own experience that, as thinking, I exist, before I can reach the general conclusion that thought and existence are inseparable. This fundamental truth is thus not a syllogism, but a not further deducible, self-evident, immediate cognition, a pure intuition-sum cogitans. Now, if my existence is revealed by my activity of thought, if my thought is my being, and the converse, if in me thought and existence are identical, then I am a being whose essence consists in thinking. I am a spirit, an ego, a rational soul.

It is He that hath made us, and not we ourselves'; and from the same fontal Reality must be derived those ideals which are the master-light of all our seeing, the element, in particular, of our moral and religious life. The presence of the Ideal is the reality of God within us. This is, in essentials, the famous argument for the existence of God which meets us at the beginning of modern philosophy – the argument from the fact of man's possession of the idea of a Perfect Being, which forms the centre, indeed the abiding substance, of Descartes's philosophy. This idea, Descartes reminds us, is not just an idea which we happen to find as an individual item in the mind, like our ideas of particular objects. It is innate, he says, in his old-fashioned misleading terminology. He means that it is organic to the very structure of intelligence, knit up indissolubly with that consciousness of self which he treated as his foundation-certainty – so that our experience as self-conscious beings cannot be described without implying it. 'I must not imagine', he says in the Third Meditation, 'that the conception of the infinite is got merely by negation of the finite … On the contrary I plainly see that there is more reality in the infinite substance than in the finite substance, so much so that it may even by said that my consciousness of the infinite is in some sense prior to my consciousness of the finite – or, in other words, that my consciousness of God is prior to my consciousness of myself. For how could I doubt or desire, how could I be conscious, that is to say, that anything is wanting to me, and that I am not altogether perfect, if I had not within me the idea of a being more perfect than myself by comparison with whom I recognize the defects of my nature?' The finite self, in short, with which Descartes appeared to start as an absolute and independent certainty, is not really an independent being at all. It can neither exist nor be known in isolation: it knows itself only as I a member of a larger life. The idea of God, Descartes says elsewhere, originates along with the idea of self and is innate in the same sense as the latter.

b) Kant's idea of apperception

Kant says (A-34) 'There are, however, three original (Capacities or faculties of the soul) which contain the conditions of the possibility of all experience, and cannot themselves be derived from any other faculty of the mind namely sense, imagination and apperception.'

Elsewhere (B-68) Kant writes "Consciousness of itself (apperception) is the simple representation of the I, …" "By apperception Kant means what he means by awareness: the faculty or capacity for judging in accord with a rule, for applying concepts – the faculty that produces sets of awareness.

Kant calls sense, imagination and apperception as subjective sources of cognition on which the possibility of an experience in general and cognition of its object rests (A115). Sense represents the appearances empirically in perception, the imagination in association (and reproduction) and apperception in the empirical consciousness result in recognition.

(A120) Perception is sum total of that which is first given to us in appearance combined with consciousness. Different perceptions by themselves are encountered dispersed and separate in the mind. The combination of these cannot happen in the sense itself. Imagination, an active faculty causes their synthesis.

(A117) All representations have a necessary relation to a possible empirical consciousness. One would not be conscious of them if this is not the case, so to say that they did not exist at all. The consciousness of myself (Kant calls it transcendental consciousness) has a necessary relation to all empirical consciousness as original apperception.

(Numbers in bracket refer to those in critique of pure reason)

c) Psychological apperception

In Germany since Herbart's time Psychology has always had a great deal to say about a process called Apperception. The incoming ideas or sensations are said to be 'apperceived' by 'masses' of ideas already in the mind. It is plain that the process we have been describing as perception is, at this rate, an apperceptive process. So are all recognition, classing, and naming; and passing beyond these simplest suggestions, all farther thoughts about our percepts are apperceptive processes as well. I have myself not used the word apperception because it has carried very different meanings in the history of philosophy, and 'psychic reaction', 'interpretation', 'conception', 'assimilation', 'elaboration' or simply 'thought', are perfect synonyms for its Herbartian meaning, widely taken. It is, moreover, hardly worth while to pretend to analyze the so-called apperceptive performances beyond the first or perceptive stage, because their variations and degrees are literally innumerable. 'Apperception' is a term name for the sum-total of the effects of what we have studied as association; and it is obvious that the things which a given experience will suggest to a man depend on what Mr. Lewes calls his entire psychostatical conditions, his nature and stock of ideas, or, in other words, his character, habits, memory, education, previous experience, and momentary mood. We gain no insight into what really occurs either in the mind or in the brain by calling all these things the 'apperceiving mass,' though of course this may upon occasion be convenient. On the whole I am inclined to think Mr. Lewes's term of 'assimilation' the most fruitful one yet used.

Professor H. Steinthal has analyzed the apperceptive processes with a sort of detail which is simply burdensome.

His introduction of the matter may, however, be quoted. He begins with an anecdote from a comic paper.

"In the compartment of a railway-carriage six persons unknown to one another sit in lively conversation. It becomes a matter of regret that one of the company must alight at the next station. One of the others says that he of all things prefers such a meeting with entirely unknown persons, and that on such occasions he is accustomed neither to ask who or what his companions may be nor to tell who or what he is. Another thereupon says that he will undertake to decide this question, if they each and all will answer an entirely disconnected question. They began. He drew five leaves from his note-book, wrote a question on each, and gave to each of his companions with the request that he write the answer below. When the leaves were returned to him, he turned, after reading them, without hesitation to the others, and said to the first. 'You are a man of science'; to the second, 'You are a soldier'; to the third, 'You are a philologer'; to the fourth, 'You are a journalist'; to the fifth, 'You are a farmer.' All admitted that he was right, whereupon he got out and left the five behind. Each wished to know what question the others had received; and behold, he had given the same question to each. It ran thus:

"'What being destroys what it has itself brought forth?'

"To this the naturalist had answered, 'vital force'; the soldier, 'war'; the philologist, 'Kronos'; the publicist, 'revolution'; the farmer, 'a boar'. This anecdote, methinks, if not true, is at least splendidly well invented. Its narrator makes the journalist go on to say: 'Therein consists the joke. Each one answers the first thing that occurs to him, and that is whatever is most nearly related to his pursuit in life. Every question is a hole-drilling experiment, and the answer is an opening through which one sees into our interiors.'… so do we all. We are all able to recognize the clergyman, the soldier, the scholar, the business man, not only by the cut of their garments and the attitude of their body, but by what they say and how they express it. We guess the place in life of men by the interest which they show and the way in which they show it, by the objects of which they speak, by the point of view from which they regard things, judge them, conceive them, in short by their mode of apperceiving …

"Every man has one group of ideas which relate to his own person and interests, and another which is connected with society. Each has his own group of ideas about plants, religion, law, art, etc., and more especially about the rose, epic poetry, sermons, free trade, and the like. Thus the mental content of every individual, even of the uneducated and of children, consists of masses or circles of knowledge of which each lies within some larger circle, alongside of others similarly included, and of which each includes smaller circles within itself...

The perception of a thing like a horse... is a process between the present horse's picture before our eyes, on the one hand, and those fused or interwoven pictures and ideas of all the horses we have ever seen, on the other; ... a process between two factors or moments, of which one existed before the process and was an old possession of the mind (the group of ideas, or concept, namely), whilst the other is but just presented to the mind, and is the immediately supervening factor (the sense-impression). The former apperceives the latter; the latter is apperceived by the former. Out of their combination an apperception-product arises: the knowledge of the perceived being as a horse. The earlier factor is relatively to the later one active and a priori; the supervening factor is given, a posteriori, passive... We may then define Apperception as the movement of two masses of consciousness (Vorstel-lungsmassen) against each other so as to produce a cognition.

"The a priori factor we called active, the a posteriori factor passive, but this is only relatively true... Although the a priori moment commonly shows itself to be the more powerful, apperception-processes can perfectly well occur in which the new observation transforms or enriches the apperceiving group of ideas. A child who hitherto has seen none but four-cornered tables apperceives a round one as a table; but by this the apperceiving mass ('table') is enriched. To his previous knowledge of tables comes this new feature that they need not be four-cornered, but may be round. In the history of science it has happened often enough that some discovery, at the same time that it was apperceived, i.e. brought into connection with the system of our knowledge, transformed the whole system. In principle, however, we must maintain that, although either factor is both active and passive, the a priori factor is almost always the more active of the two."

d) Spiritual Apperception and its unity as expounded by Prof. Ranade

1. Introduction :

जो देखे सो कहै नहि, कहै सो देखे नाहि ।
सुनै सो समझावै नही, रसना दृग श्रुति काहिं ।।

The above doha of Kabir included as the fifth doha and titled as "Inter-incommunicativeness of sense" in Parmartha Sopan Chap IV forms the basis of Shri Gurudev's exposition on somewhat difficult problem of the inter-incommunicativeness of the sense organs from the point of view of ordinary psychology and their inter-communicativeness in mystical experience through the Unity of Apperception in the realm of "The Psychology of Spiritual Experience."

2. Definitions :

a) Dictionary Meaning

Oxford (concise) defines unity as being one and apperceive as 'be conscious of perceiving and perceive means apprehend (especially) through the sight.

b) Dictionary of Philosophical Meaning (Oxford)

Apperception term introduced first by Leibnitz for the mind's reflective apprehensions of the inner states.

Kant distinguishes empirical apperception which is consciousness of the ordinary changing Self.

(Kant in his *Opus Posthumum states*, "The mode of proving the existence of an outer sense, object must strike one as unique of its kind."

..... There is only one experience ..... (experiences are perceptions) – empirical representation of an object with consciousness)

[Vth fascicle sheet XIII page 4 Note 1 & XIIth fascicle (half) sheet X page 1 Note.]

For Kant there is also Transcendental apperception. This is the unchangeable consciousness that unifies experience as that of one subject, and is thereby the ultimate foundation of the very possibility of experience and thought.

c) Oxford Companion to Mind :

Defines Transcendental apperception of Kant as a cognitive act, which makes the unity of experience possible.

Wundt Wilhelm initiated the first systematic research programme in experimental psychology. His experimental conclusions were –

i) Process of apperception occupied measurable periods of time indicating involvement of physiological processes of definite physical duration. Wundt speculated that these processes were localized in an 'apperception centre' in the forebrain.

ii) The psychological side treated the phenomenon of attention as the primary subjective observable expression of the apperceptive process.

Though the term apperception has not been resurrected, contemporary cognitive science has revived an interest in many of the problems that the theory of apperception had been concerned with.

d) Kant and the Mind

Andrew Brook in his above book states – "By the Unity of consciousness or apperception, Kant meant one of the mental requisites of being aware of a number of things together, as parts of a single complex representation (one single experience) (page 3) and "..... T A (transcendental apperception) must have a transcendental, that is a priory source." (p 145).

We shall proceed to examine the unity of apperception from the following angles.

a) Unity of Apperception in empirical experience (object world)
    i) Normal
    ii) Abnormal
b) Transcendental unity of Apperception in mystical sphere.
    i) Normal
    ii) Supernormal

3. (a) (i) Normal Unity of Apperception in empirical experience :

Kabir's Doha quoted at the beginning depicts this state of affairs of the sense organs. Let us see Shri Gurudev's commentary on the same.

"The last point in the psychology of mystical experience we want to discuss is the inter-communicativeness of sense functions through the unity of apperception. From the point of view of ordinary psychology, each is unique, independent, 'sui generis', and non-communicative with other senses ....."

The Doha from Kabir expresses, only in terms of ordinary psychology, the non-communicativeness of senses with each other.

..... The present writer was conversant, for a number of years, with a story which used to be narrated by saint of Nimbargi about Kabir, the origin of which in the Dohas he was not able to trace till 1946. All of a sudden, when he was hearing a Doha from Kabir जो देखे सो कहै नहि, while he was proceeding in a motor car, a new light dawned upon him and he saw in the Doha the foundation of the story he had heard, Kabir, so the story ran, was once a witness in a murder case, where he had seen the husband committing the murder of his unchaste wife. The husband pleaded to Kabir that as he was not entirely unjustified in his act, he may be pleased to help him in the matter. How was Kabir going to do that without telling an untruth? Kabir was called in the witness box to give evidence in regard to his having seen the murder. Kabir thought that the murderer might be saved, in view of the unchastity of his wife, without his telling an untruth."

The reply given by Kabir to the Judge's query is the Doha quoted which states, "He who sees is not able to speak, he who speaks is not able to see, he who hears is not able to make others understand. Vision, audition and speech are all independent in their own spheres," meaning, tongue is not able to see, eyes are not able to speak, the ears are not able to make others understand. It need not be mentioned that the case was dismissed considering reply of Kabir as an utterance of a mad man.

Aristotle tells us about this 'Each sense discriminates the specific differences of the objects proper to it. The sight discriminates between white and black, taste between sweet and bitter, and so on... Objects can be differentiated only where there is single faculty to discriminate between them. In the case of white and sweet as they are recognized as distinct, there must be a single faculty to affirm the distinction and hence a single faculty which thinks and perceives them both, i.e. separate organs cannot discriminate different things."

[From the book – *The Man Who Tested Shapes*. - R. E. Cytowic p.86]

3 (a) (ii) Abnormal Unity of Apperception in empirical experience

Gurudev on this subject remarks, "..... Incidentally, we may refer to Bergson's observations in this connection. Bergson made capital out of a particular experience which he saw in the first Great War. Some soldiers developed aphasia because their speech centre on the left-side of the brain, namely, Broca's area, was pierced by a bullet shot. But later on, after a year or two, there was a sort of restitution of the function of speech on the other side of the brain, so that the right side began to work. We know that the centre of speech in the brain for the right-handed man is on the left and the centre of speech in the brain for the left-handed man is on the right side. Process of restitution or transfer or exchange which might be made use of for the explanation of this phenomenon themselves rest upon the "Unity of Apperception" whose physiological expressions they are."

Then there are cases of unilateral visual neglect which is caused by brain damage in the parietal lobe. Patients with this deficit typically have great difficulty in noticing or attending to, stimuli in one half of visual field. Free movement of head and eyes does not overcome the deficit and is not taken as basic 'sensory loss' in the relevant field. Such person can take correct decisions regarding choice of action in absence of stimuli from this region. Thus the neglected stimulus exerts an influence upon cognitive functioning, albeit at some pre-attentional, pre-conscious level. For a detailed discussions of this case and similar phenomenon whose explanation can only be attributed to the "Unity of Apperception", we refer the reader to the book *Ten Problems of Consciousness*, by Michael Tye, MIT press publication.

We saw cases of Unity of Apperception in case of damaged brain. We shall now turn to Synesthesia, one of the most obscure medical conditions, affecting only ten in a million people. Syn of Greek origin means 'together' & aesthesis means 'sensations'. Synesthesia means 'feeling together'. Individual with synesthesia experiences a sensation in two sensory modalities simultaneously. The most common experience seems to be seeing colors when hearing sounds. When synesthetics "see sounds", they do, in fact use areas of the cortex dedicated to higher visual functions. This cross-modality lasts during the life time of the individual, so that a given sound or word always leads to perception of the same colors.

[There are two excellent books on this subject and interested readers may refer to the same.

i) *The man who tasted Shapes.* – K. E. Cytowic, MD, MIT press.

ii) Gifts of Unknown Things – Lyall Watson.]

3 (b) (i) Unity of Apperception in Mystical Sphere :

Shri Gurudev has considered the mystical experience from following aspects –

(i) Simultaneous occurrence.
(ii) Transfer of function of sense organs.
(iii) A metaphysical possibility.
(iv) Universality of Unity of Apperception.

(i) Simultaneous occurrence

Gurudev considers three Padas. One by Dharamdas

''झरिं लागै महलिया गगन घहराय ।।टे।।
खन गरजै खन बिजुरी चमकै ।....

The second by Kabir,

''चुवत अमीरस, भरत ताल जहँ,
सब्द उठै असमानी हो ।।टे।।

And third by Kabir,

''रस गगन गुफा में अजर झरै ।।टे।।
बिन बाजा झनकार उठे जहँ, ...''

Shri Gurudev's commentary on these Padas is –

Dharamdas begins by saying that before the spiritual ablution of the saint takes place, there is first the rumbling of the cloud in the ventricle. Afterwards, there are glitters of lightning. It is interesting to note that this conception of the rumbling of cloud first and the glittering of the lightning next occurs only in the case of spiritual mystic, who hears the sound of the clouds first and sees the flash of lightning next. Scientifically, however, the glitter of the lightning precedes the rumbling of the cloud. In the region of spirit, however, it may be noted that we cannot determine which of them is earlier and which later – either sound or light may precede the other experience or the two might even synchronize.

Turning to Kabir's first Pada, Shri Gurudev writes – "Kabir tells us in the present song that when the lake (ventricle) becomes full on account of the oozing of the mellifluous juice, then a sky-reaching sound breaks forth as a sub-marine volcano in eruption might send its waters into sky. We should note the connection between these two points – the oozing of the mellifluous juice from the cells into the lateral ventricle and the rise of the sky-reaching sound therefrom .....

In the next Pada, the position is reversed, wherein we are told possibly and more plausibly that as a consequence of hearing the Anahat sound, the cells of the brain begin to discharge mellifluous juice in the lateral ventricle which becomes like a lake. So, here, we see that the sound becomes the cause of which the mellifluous juice becomes the consequence. How are these two statements in the preceding verse and in the present are to be reconciled? Those who have read Kant's Critique of Pure Reason know that there is something like Reciprocal Causation : Anahat Shabda having its influence on the oozing of mellifluous juice and oozing of Amirasa having its influence on the rise of the Anahat Shabda – these are two sides of what Kant would call Reciprocal Causation. We are absolutely at our wits end in discussing which is the earlier and which is the later. Another way of explaining the two phenomena would be from the point of view of their co-existence, but whether reciprocal causation or co-existence may be true, there must necessarily be between them a unity of apperception – call it the brain, call it the mind, call it the self or spirit if you please, the two phenomena cannot be explained without an ultimate unity."

(ii) Transfer of function of sense organs –

This aspect has been discussed based on the following :

1. Kabir's pada :

''प्रिती लगी तुव नाम की, पल बिसरै नाई ।
..... नैना तरसे दरस को ....''

Also Kabir's statement elsewhere quotes as under ''नयन को लगी प्यास अबतो साहब देखना''

2. Kabir's Doha :

''पिञ्जर प्रेम प्रकासिया, अंतर भया उजास ।
सुख करि सूनी महल में, बानी फूटी बास ।।''

3. Shri Bhausaheb Maharaj's words,
''सुगंध वार्ता कानी पडो''

4. Kannada Saint Purandardasa's Pada,

''कण्णि केळुवलि कीवियलि काम्बुव	ಕಣ್ಣಲಿ ಕೇಳುವ ಕಾಂಬುವನರಿವ
नासिकदि काम्बुव केळुव... लोक विलक्षण	ನಾಸಿಕದಿ ಕಾಂಬುವ ಕೇಳುವ... ಲೋಕ ವಿಲಕ್ಷಣ
अप्राकृत – विग्रह – पुरंदर विठ्ठल''	ಅಪ್ರಾಕೃತ-ವಿಗ್ರಹ-ಪುರಂದರ ವಿಠ್ಠಲ

We shall see Gurudev's comments at seriatim :

1. "In the song under discussion, Kabir tells us how mind is panting for God like a fish out of water, how his very eyes are feeling 'thirsty' (नैना तरसे दरस को), imitating in that manner another song which speaks of 'नयन को लगी प्यास, अब तो साहब देखना' and suggesting the possibility or the reality of transfer of functions between the throat and the eye.

2. and 3. "...How shall we, then explain the inter-communicativeness of sense functions in super-sensuous experience?"

   From the point of view of ordinary psychology, it would be a truism to say that he who is able to see is unable to speak, he who is able to say is unable to see. Each organ is independent in its sphere. Each is unique and each is opaque to the other. From the point of view of super sensuous experience, however, all these functions are related to the unity of apperception. It is not the eye that sees, says an Upanishad, but the self, it is not the ear that hears, but the self. There is an inter-communicativeness in super sensuous functions, which is denied in the sensuous sphere. This exchange takes place on account of the unity of apperception, which lies at the back of all super sensuous functions, or, if we prefer to use a physiological expression, the "apperception masse", which may be regarded as responsible for vicarious functions in the super sensuous sphere. It was for this reason that we said above how the eyes of Kabir felt thirsty, and how his speech emitted fragrance."

3. ".... The Saint of Umadi used to say that we should hear such news as would give us a sense of fragrance ...."

4. ".... Purandardas, a great Kannada saint has also given a classical vachana, in which he speaks of the inter-change of physiological functions through the unity of apperception ....

"My great God is absolutely ಲೋಕ ವಿಲಕ್ಷಣ and ಅಪ್ರಾಕೃತ ವಿಗ್ರಹ says Purandardas, "His body is not like the body of mortals, and all his functions are inhuman. He hears by the eyes and sees by nose and by the nose he is able both to see and hear. Divine ways are so much unlike human ways. "We thus see how the unity of apperception might be responsible for vicarious super sensuous functions in mystical experience.

3 (iii) A metaphysical possibility :

''काहे न रसना रामहि गावहि'' a song from Tulsidas, Gurudev's exposition states, "In the case of myself and in the case of people like myself, says Tulsidas, "the tongue has only brought shame to the temple of our mouth." "That mouth in which God should have taken his seat, my tongue has defied and has brought shame upon it." In that, it has an accomplice namely the ears. It is engaged in परापवाद, परनिंदा and कामकथा and has a peculiar test of fruitless discussion (वादविवाद स्वाद) The ears are helping it by a contemplation of sound and erotic matters, which serve as the moonlight for the blossoming of "dispute". So what is the way out? Tulsidas says, "Engage thyself in the utterance of God's Name, so that thou might take away the sins of the ears."

How is this going to be done – the tongue uttering the Name of God and the ears being deprived of their evil propensities and made pure? The rhetoricians' trick of explaining such a phenomenon with the help of either विभागना which is कारणाभावे कार्योत्पत्तिः or असंगति which is भिन्न देशकालेऽपि would not help us here. As Kant would say, it is the unity of apperception alone which would bring the tongue and ears together. Whatever the tongue does would be reported to the central telephone exchange, namely, the Self which Kant calls the 'unity of apperception' and through that also the ears would be exonerated from their sins. So it is the self or the unity of apperception that is here the scehmatiser between the Rasana and Shravanas.... (Here) the tongue could not be expected to wash off the sins of the ears merely by the laws of restitution, exchange or transfer (a possible physiological explanation of the phenomenon). The unity of apperception would alone serve the purpose of the telephone exchange for inter-communication, as well as the clearance house for the washing of the sins. The self must intervene before the tongue could wash off the sins of the ears."

3 (iv) Universality of Unity of Apperception

Doha,
"ज्यों गूँगे के सैन को गूँगा ही पहिचान ।
त्यों ज्ञानी के सैन को, ज्ञानी होय सो जान ।।"

Elaborating "The psychology of Spiritual Experience" Shri Gurudev brings out the unity – a mystical characteristic, which lies behind similar experiences of mystics.

He says, "It has been said that an aspirant who is able to hear the Anahat sound is able also to detect the signs of it in another. The Anahat sound must express itself in physiological terms, and this characteristic enables the man, who hears the Anahat sound to detect the audition in another mystical seeker. From this point of view, we may be enabled also to interpret the unity of God from the one finger which Ramakrishna Paramhansa pointed towards the heavens, implying that the One only exists, namely, 'God'. This unity of spiritual experience cannot be accounted for, except by supposing that 'home-ousion', the same spiritual entity, underlies the experience of all similar aspirants.

3 (b) (ii) Mystical Sphere Super-normal Unity of Apperception

Hitherto, unity of apperception in the mystical sphere with regard in inter-communicativeness of sense functions has been depicted from Shri Gurudev's exposition of songs by various saints. Shri Gurudev has not considered an experience as valid unless he had the same experience.

Now we shall examine super-normal unity of apperception, of Gurudev demonstrated on some occasions wherein an inter-communicativeness in physio-logical functions of sense organs is exhibited. For, Gurudev whether the sense organs or sense functions were no barrier for either empirical knowledge or super sensuous experience for he had united with the Unity of Apperception, the Self, the Brahman.

The occasions are –

(i) He used to inspect visually the vegetables brought to his house at Nimbal and used to order to remove portions of the vegetables, which were bitter or unpalatable. The man who used to bring the vegetables, who could no more control his inquisitiveness, after watching on several occasions, ventured to ask the reason. Shri Gurudev remarked, "Taste the removed portion". Finding it very bitter the man was satisfied. (Shri Gurudev could taste the uncut vegetables from his eyes.)

(ii) Once in a train journey upto Solapur, sodawater was produced as required by Shri Gurudev. Seeing the bottle he remarked it was lemonade. The vendor did not agree and ultimately breaking open the bottle to his amazement found it to be lemonade.

(iii) In the book, *Gurudev R. D. Ranade – His Allahabad Days and Other Essays*, in the article of Shri V. P. Kanitkar, it is reported that on one occasion Shri Gurudev expressed the Pedhas in his hands to contain more sugar and on a second occasion looking at a dish of 'Shira', (vermicelli sweet) to contain less sugar.

4) Final Theory of Everything :

La Place once remarked that all forces in nature could be resolved to one single entity.

The search is on for the Grand Unification of the fundamental forces. Science is progressing. It has been admitted that 'conscious experience' be considered a fundamental feature irreducible to anything more basic. (The year was 1995).

The Upanishadic seers concluded after experiencing that Self-consciousness is the ultimate category of existence. Shri Gurudev succinctly puts this..." ...we have seen how the Upanishadic seers arrived at the conception of a unitary Atman who fills the whole world of nature, as of mind, from whom the world comes into being, in whom the world lives and into whom the world is finally absorbed. ...it is this conception which enables us to bridge over the disputes between various contending theological schools; and finally, it is this conception which gives a proper place to the various constructions of reality in the ultimate explanation of things ... (the Upanishadas) are not content with merely constructing an intellectual explanation of Reality, but suggest means for the practical attainment of it ..." The year was 1926.

* * *

The Character of Valmiki OR The Family of a Sanyasi

'ವಾಲ್ಮೀಕಿ ಚರಿತೆ'
ಅರ್ಥಾತ್ 'ಸನ್ಯಾಸಿ ಸಂಸಾರ'

- I had been a hunter. Binding the seven sages, I went home. Renouncing it, I sat for penance. The mind became an ant-hill. This tree or those trees! The name of the immortal recurred as in meditation.
  ಬೇಡನಾಗಿದ್ದವನು ಸಪ್ತರ್ಷಿಗಳ ಕಟ್ಟಿ, ಮನೆ ಬಿಟ್ಟು ಬಂದವನು ತಪಕೆ ಕುಂತೆ।
  ಹುತ್ತಗಟ್ಟಿತು ಚಿತ್ತ ಆ ಮರವೊ ಈ ಮರವೊ, ಅಮರನಾಮದ ಧ್ಯಾನಯೋಗದಂತೆ ॥ 1 ॥

- The divine sage Narada came and told me, "Write the *Ramayana* for the welfare of the world." While thinking how to write it, I saw the killing of a curlew-bird and it flashed upon me;
  ದೇವರ್ಷಿ ನಾರದರು ಬಂದು ಹೇಳಿದರೆನಗೆ, "ಬರೆಯೊ ರಾಮಾಯಣವ ಜಗದ ಹಿತಕೆ"।
  ಹೇಗೆ ಬರೆಯಲಿ ಎಂದು ಯೋಚಿಸುತ್ತಿರುವಾಗ,
  ಕ್ರೌಂಚವಧೆಯನು ಕಂಡೆ ಹೊಳೆಯಿತೆನಗೆ ॥ 2 ॥

- "A poet foresees the things to happen"- in vain the people say, praising me. That I would shelter Sita along with her children, did I know? Answer me.
  ಮುಂದಾಗುವುದನೆಲ್ಲ ಕವಿಯು ಕಾಣುವನೆಂದು, ಬರಿದೆ ಹೇಳುವರೆಲ್ಲ ನನ್ನ ಹೊಗಳಿ।
  ಮುಂದೊಂದು ಕಾಲಕ್ಕೆ ಸೀತೆಯೊಂದಿಗೆ ಮಕ್ಕಳನು ಕಾಯ್ವೆನೆಂದು ಗೊತ್ತಿತ್ತೆ ಹೇಳಿ॥ ॥ 2 ॥

[English prose-rendering of the Kannada poem by the author]

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Matoshree Sharakka's Remeniscences: Part-II

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This is second part of my writing about Matoshree Sharakka's, (Ajji's) rare reminiscences. According to Ajji, a real Guru not only guides his disciple on a proper path but through his spiritual powers is aware where his disciple is heading. Time and again Ajji used to tell us, "When you are blessed with DIVINE NAAM from such a Guru, your past and future is all taken care of. All you need to do is to surrender to him and continue to take the DIVINE NAAM with every breath and with complete devotion. " In this piece I recall how Ajji immensely benefited from Param Pujya Gurudev Ranade's spiritual guidance and in turn how my life was shaped by her guidance.

I present below three incidents beautifully narrated to me by my Ajji, through her words, expressions and the soft smile which actually lit up her entire face, especially when she spoke about her Gurus.

Once in my maternal Ajja's (Gururao Deshpande's) home in Ghali Oni, Dharwad, she was making chapatis for us. Her chapatis were soft with slight crunchiness. While eating hot chapatis, I told her `` Ajji, ninnantha chalo chapati yaaroo madudilla!" ("Ajji, no one can prepare as good chapatis you!"). Having heard me, she got lost in her thoughts and I could sense that she was remembering some incident of Shri Kshetra Nimbal.

Whenever Ajji was in Nimbal, she along with few others took care of the kitchen. We all know that Gurudev ate very little. One fourth or maximum half of a small *bhakri* made of jowari flour would be sufficient for him. Whenever Ajji was in Nimbal, she prepared *bhakri* for Gurudev. One day another disciple approached her and requested: "Sharakka, you prepare bhakri for Gurudev daily. Today, let me prepare". Unable to say 'no' to her she very reluctantly gave in. So a soft bhakri was made and served. Gurudev had only `Ek ghas' (one small piece).

Very upset, the lady complained to Ajji. In her gentle way Ajji explained, `` When I make bhakri, I take Naam. Every beat on the bhakri has Naam inscribed on it. When Gurudev eats that he can hear the Naam. You've to understand that for Gurudev, except Gurunaam, everything else is meaningless."

Continuing she told me, ``The *bhakri* with the resonance of Naam was my devotion but it was his greatness that he who could hear it and gauge his disciple's journey to the path of God. This is what a true Guru is".

Another incident happened during pre-Independence days. Ajji was in Nimbal and other sadhakas invited her to join them on their 'teertha yaatra' (pilgrimage) to Kashi. In those days going to Kashi (Varanasi) and taking the 'darshan' of Kashi Vishwanath was thought to be a matter of great opportunity. Tempted, she decided to seek Gurudev's permission. Silently Gurudev heard her and said, `` We will talk about it tomorrow."

In Ajji's words, ``After the night bhajan, I returned to my room to sleep and no sooner had I closed my eyes Kashi Vishwanath in all his splendour, in fact the entire temple, appeared before me. I felt like I was present in Kashi and offering pooja (worship). The entire night I enjoyed the vision. In the morning when Gurudev saw me, he smiled and asked, `` Kaay Sharakka, kashe hote Kashi Vishwanath?" (Sharakka, how was Kashi Vishwanath?). I quietly bowed down. Smilingly he continued, ``Amcha Guru mhanaje chalta bolta Dev aahe. (Our Guru is a living God). There is no need for you to go to Kashi or Rameshwaram. You will get everything here. Just do nem!"

With tears in her eyes, Ajji told me, `` See our Guru's greatness. He not only showed me Kashi but also knew what I had witnessed and quietly in his own way guided me to the right path".

The third incident was narrated when my father was posted to Delhi and Ajji was visiting us. Daily she would narrate us stories from the Mahabharata. One evening just before the festival of Ganesh Chaturthi, seated on a charpoy in the playground in front our house, Ajji told us the story of how the young Lord Krishna was accused of stealing the Symantika Mani. And she started explaining the Shamanthak Mani in such minute detail—about its' colours of jewels, the beauty of precious gems studded on it, the intricate designs, the glow of the gold and the heavenly light spreading from it. And suddenly she went silent and I guessed she was remembering some incident that had taken place at Nimbal.

Then softly with complete reverence Ajji told us, ``One evening in the Sittings in Nimbal, Gurudev was talking about the importance of Shamantak Mani and suddenly he looked in my direction and said, ``Kaay Sharakka, ashech disla na Shamantak Mani?"(Sharakka, isn't this how the Shamantak Mani appeared). Recalling the incident she said, ``Gurudev not only knew about my experience but also knew what I wanted to ask him!"

Many years later, Bala Kaka (Shri Bal Tamhankar, a great sadhaka of our Shri Nimbaragi sampradaya) on one of his several visits to Ajji in our Saptapur house in Dharwad, spoke about this incident as he was present at that Sitting. He also advised me, "This is how great Gurus are. You just surrender to them. They will take care of your life. Don't worry about the problems you are facing now".

Finally, I deal with how Ajji's personality influenced me. I know that it is extremely difficult to pursue Paramartha (spirituality) especially when one is growing up in a world surrounded by scientific facts. But Ajji never contradicted my scientific beliefs. I belong to a generation who are not fortunate to be blessed with Gurudev's physical presence and witness his divinity. However in her own way, Ajji started making me have faith in Gurudev and his greatness to such an extent that today for simplest of things, like for example if friends are coming over lunch, I bow before a photograph of all our Gurus and see their blessing asking: ``Gurugol nanna adigi nodkollari!" ("Gurudev please take care of my cooking!")

Thus Param Poojya Matoshree Sharakka drew me very gently but unquestionably into the world of our Parampara (tradition), meditation and complete surrender to Gurudev.

The Path of Obtaining Divine Grace

1. Aspiration towards the Divine.
2. Rejection of all that is undivine
3. Surrender toward the Divine

And then the Divine bestows the GRACE

- Sri Aurbindo

The Divine Name in the Indian Tradition a Book by S.G.Tulpule

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The Divine Name
in
the Indian Tradition
SHANKAR GOPAL TULPULE

The Divine Name in the Indian Tradition: a comparative study written by Shankar Gopal Tulpule, Page 269, Shimla: Indian Institute of Advanced Study; New Delhi. Indus Publishing Company, 1991, Rs 220/-

"Dr. S. G. Tulpule's book deals with the concept of the divine name and the beliefs and religious practices associated with it, focusing mainly on Hindu traditions. Parallels from other religions, such as Buddhism and Christianity, have been provided throughout the work when the author felt that a similarity of concept existed.

Dr. Tulpule, who is nearing his eightieth birthday, draws from his life's work, i.e. the study of the literature of the great saints of Maharashtra, which he dealt with in his numerous publications. The author feels spiritually committed to R.D.Ranade (1886-1957), a philosopher and mystic, whose statements and interpretations are frequently referred to throughout the book.

Chapters 1 to 3 deals with the question of the meaning and the values of life and the different forms and objects of 'meditation' in an introductory manner. Chapter 4 introduces the main topic of the book, meditation on the divine name as reflected in the literature of the Indian saints. The following chapters explore different aspects of this theme, such as a comparison of the practice of the divine name with the practice of repeating mantras in Tantrism, discussed in the context of music in bhakti movements. Details of the meditation on the name are elaborately described and an attempt is made to explain how the recitation of the divine name leads to the realization of God. Towards the end of his book the author discusses the role of the divine name in world religions. The concluding chapter describes some contemporary traditions in India which practice meditation on the divine name."

(Courtesy: Bulletin of the School of Oriental and African Studies, University of London, Vol. 55, No. 2 (1992), Pg. 396) Collected by: Dr. Rajendra Chauhan.)

Essence of Education and Virtual Learning

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Guru is the personification of the essence of learning and is a source of guidance and goal. Guru guides merely by his presence and instructs by inspiration and teaches by Being. Guru in Indian heritage acquires a position equal, if not more, exalted than God. Education is a process of evolution and is a journey towards Truth, Light and Immortality. It is a conscious realization of the inner strength or divinity or perfection possessed by the individual, which is revealed by the internalization of learning.

Education leads to a change in behavior through a deliberate effort of Cognition, Creativity and Collaboration, clearly indicated by the Thoughts, words and Actions of the student. Thus, it is not an acquisition of information, but an internalization of Inspiration. In a world marked by Equality, Freedom, Digital disruption and Uncertainty, Education is being redefined with the help of technology. If online learning is termed as virtual learning, what is the actual essence of education? The compelled transformation to online/open/anytime learning and the perspectives of knowledge economy, forces us to reinforce the true purpose of learning.

The Essence of all learning is Understanding the Rights and Responsibilities of the individual towards the stakeholders and social ecosystem that we belong to. These dimensions can be presented to examine how education enriches itself and the seeker through various realms of an individual's personality. These can be presented as the 8 Cs of Education, namely, Character / Culture / Competence / Collaboration / Compassion /Confidence / Communication / Commitment)

- **Character:** It is the Value that makes us Human and the Core of our being. It may be defined as the Conscience, which offers us Peace beyond all possessions and position. Today, when Comparison, Competition and Conflict with the world have defined Self worth, humans have become technological or virtual beings. In the compelling desire to prove/please the world, Conscience is compromised. Education should enable the development and sustenance of a Character that leads to a clear conscience.

- **Culture:** is the the Collective Conscious. It is all that makes us a Social being and that we represent. The Parents, Family, Institution, Profession, Society, Nation, State and all that we have consciously or by destiny become a part of. It seeks to answer the question where do I belong? What defines my Rights and Privileges from and more importantly, what or whom am I responsible for? Culture offers clarity regarding our position in society. In a generation that increasingly glorifies individualism, education ought to offer prioritization and role clarity for the seeker. Education defines the Ideal or the master. We should serve.

- **Competence** refers to the capabilities of managing the Information and Complex era. In the Knowledge economy (selection of Information is Knowledge), Specialized knowledge and its application (Skill) is the Weapon. The abundance of choice and the all pervading technology has affected Concentration, Comprehension and Contemplation, thus harming curiosity and our ability to seek clarity. Competence can be understood as the capability to distinguish between the known and the unknown and the courage to accept the truth.

- **Collaboration:** According to a global survey of employability skills, the greatest key to success today is the Team working ability. The collaborative efforts at team work is primary test of synergy formation. The ability of agreeing to disagree is the most potent force in learning. However, the neglect of family and the dominance of technology has enhanced a sense of empowerment without Empathy. Perspectives guided by the rights of entitlement leads to an exploitative mindset. Education is about a collective effort at evolution.

- **Compassion:** Compassion emerges from the sense of acknowledgement and sensitivity towards the social ecology or stake holders of one's Life. These include the Self, Family, Nature, Organization, State and the World. Ecological imbalance is the direct measure of non compassion towards Resources, Nature, People and Future. Our harmony with our ecology emerges from a rightful pride about our self and being which is reflected in our relativity with others. Education should enable a sense of compass towards the world, either as equals or facilitators.

- **Confidence:** Confidence emerges from our faith in the intrinsic goodness and abilities of our selves. Awareness regarding one's Strengths and Weaknesses, not only enables an appropriate selection of competence building measures, but defines our unique identity. Confidence is the key to realizing the uniqueness of every individuals and Education is the recognition of the inherent quality and ability that makes the individual uniquely distinct. Dependence on external Possession or Power as a feel-good factor is a superficial means of self aggrandizement, and therefore, the ability for positive introspection builds up social and emotional skills through the world's reflection of us.

- **Communication:** Communication is the most important and unavoidable exercise in building a community or the world we desire to be a part of. Hence, Communication, in all its varied dimensions, needs to be a deliberate process. As the world perceives us treats us based on the images we communicate, a clear understanding of the Explicit/ Implicit, Visual/Verbal, Symbolic/Spatial elements of communication and the perception reflects the levels of Education. Today, when even the emotions are caricatured, Communication needs to be taught as a fine art of connecting.

- **Commitment:** All activities and engagements in life are based on an expected outcome or aspiration. The Goal or Purpose of a process is the guiding light and the motivator. **That which Motivates is the one, which we Enrich and Add value to**. Our commitment to enrich our interaction and experience enables us to create and leave behind a Legacy. History is the story of legacies left by great souls. This is the secret of immortality. When Knowledge is termed as 'Immortal' (Amrutam tu Vidya), we are obligated to enrich all that we Experience to make it immortal and seek a place in the creation of an Ideal.

Challenges of Online Learning :

There are immense challenges of technology enabled learning, with reference to the established and professed purpose of education, which may range from the Physical, Psychological, Social, Technological, Environmental, Economic and Ethical. Thus, they need to be addressed to redefine and reorient the process and purpose of education through a comprehensive integration of Contextual Curriculum, Family and Value orientation, Sports for attitude formation and Technology for innovation. Education should have the greatest connect to social experimentation and engineering to make it instrumental for the needs of social transformation.

◆

REFLECTIONS by Shri Gurudev

(21'st February 1912)

Today I saw a gentleman rebuking a young for a fault, which deserved to be censured. But the rebuke lost all its force as it was immediately followed by an 'indiscreet' confession of a similar fault which the gentleman had committed in his youth. This confession, though magnanimous, was yet 'indiscreet' before the young, and at that time.

(27'th June 1912)

Give not the smallest cause for people to suppose that you are whiling away your time. There is nothing more destructible to you than such an opinion. In the prime of youth, people do not care for regular work; but when they become aware of the limitations of man's energy, why, then they begin to work regularly; but alas! They can't command the original energy. Be most regular and sharp in your duties. It is here more than anywhere else that the truth of the maxim is very keenly felt; "do not put off till to-morrow what you can do to-day." Do not engage in idle talk; and do not allow other persons to draw you in a useless & time-killing talk. Many a little maketh a mickle, and 5 pages' work every day would bring you in 2000 pages nearly in a year's time. Act in such a way that people should grow astonished of your dispatch, and of your keenness for work. When you do these things, the very same people who had a low idea with regard to yourself, who supposed that you had been an idler only for circumstances which you could not help, will turn round --- are bound to turn round --- & be astonished at a greater activity than their own.

Development Of Indian Mysticism

(Reprint Mysticism in Maharasthra P.No. 12-14)

Definition of Bhakti : According to Parāsara, we are told, Bhakti consists in the worship of God. According to Garga, it consists of the narration of God's exploits. According to Sandilya, so Nārada tells us, Bhakti means meditation on the Self. While, Nārada himself holds that Bhakti is the highest love for God, a whole-hearted attachment to God and indifference to other things, a surrender of all actions to God and agony in His forgetfulness. As a matter of fact, however, love's nature, says Nārada, is indescribable. As a dumb man who eats sugar cannot tell of its sweetness, so a man who enjoys the highest fruits of Bhakti cannot describe in words their real nature. (2) Then, Secondly, Nārada goes on to discuss the relation of Bhakti to other Ways to God. Between Jñāna and Bhakti, three sorts of opinions are possible. In the first place, it may be maintained that Bhakti is a means to Jñāna as the Advaitists maintain. Others may maintain that Jñāna and Bhakti are independent and equally useful ways to reach God. And thirdly, it may be maintained that Jñāna is a means to Bhakti, an opinion which Nārada himself endorses. To him Bhakti is not merely the end of all Jñāna, but the end of all *Karman*, and the end of all *Yoga*. In fact, Bhakti should be regarded as an end in itself. It concerns itself with a personal God who likes the humble and hates the boastful. There are no distinctions of caste, or learning, or family, or wealth, or action, possible in Bhakti. (3) then Nārada goes on to discuss the means to the attainment of Bhakti. What, according to Nārada, are the moral requirements of a man who wishes to be a Bhakta? He should, in the first place, leave all enjoyments, leave all contact with objects of sense, incessantly meditate on God without wasting a single minute, and always hear of God's qualities. He should give himself up to the study of the Bhaktiśāstras, and should not waste words in vain. He should pray for the grace of the Saints and the grace of God; and God will appear and bestow upon him spiritual experience in course of lime, which, Nārada thinks, can be attained only by God's grace. He should spend his life in serving the good. He should live in solitude, should not care for livelihood, should not hear of women, should not think about wealth, should not associate with thieves. Hypocrisy and arrogance, he should shun as foul dirt. He should cultivate the virtues of non-injury, truth purity, compassion, and belief in God. He should deliberately set himself to transform his natural emotions, and make them divine. Passion and anger and egoism, he should transform and utilize for the service of God. In fact, a divine transformation of all the natural emotions must take place in him. He should not give himself up to argumentation ; for there is no end to argumentation. It is manifold, and cannot be bridled. The devotee should be careless of the censure of others, and should have no anxiety whatsoever while he meditates. (4) Then, Nārada goes on to tell us the various kinds of Bhakti. Firstly, he divides Bhakti into Sāttvika, Rājasa and Tāmasa. He draws upon the three categories of the Bhaktas as given in the Bhagavadgītā, namely, the Ārta, the Jijñāsu and the Arthārthin, and tells us that the Ārta possesses the Sāttvika Bhakti, the Jijñāsu the Rājasa Bhakti, and the Arthārthin the Tāmasa Bhakti, and tells us that the first is superior to the second, and the second superior to the third. One does not know why the Bhakti of the Ārta should he regarded as superior to the Bhakti of the Jijñāsu. Why should we not regard the Bhakti of the Jijñāsu as Sāttvika, and the 'Bhakti of the Ārta as Rājasa ? Nārada has no answer to give. There is yet again another classification of the kinds of Bhakti which Nārada makes. He tells us that it is of eleven kinds. It consists of singing the qualities of God, a desire to see His form, worshipping the image of God, meditation on Him, the service of God, friendship with God, affection towards God, love to God as to a husband, surrender of one's own Self to God, atonement with God, and the agony of separation from God. (5) As regards the criterion of Bhakti, Nārada teaches that it is "Svayampramāna": the criterion of Bhakti is in itself. Complete peace and complete happiness are its characteristics. "Anubhava" which is the practical index of Bhakti should increase from moment to moment. It ought to be permanent. It ought to be subtle. While the psycho-physical characteristics of Bhakti are that it should make the throat choked with love, should make the hair stand on end, and should compel divine tears from meditating eyes. When, therefore, complete happiness and peace are enjoyed, when "Anubhava" is attained, when all the psycho-physical effects ass experienced, then alone is true Bhakti generated. They are the criteria of Bhakti. (6) Finally, Nārada tells us what the effects of Bhakti are. It is Bhakti alone which leads to true immortality.

It is Bhakti which endows us with complete satisfaction. Bhakti drives away all desires from us. A Bhakta uplifts not merely himself, but others also. He ceases to grieve ; he ceases to hate; he feels no enjoyment in other things; he feels no enthusiasm for other things; he becomes intoxicated with love; he remains silent. Spiritual "Epokhē" is the mark of the saint.

The Sandilya Sutra and the Narada Sutra

The Sandilya and the Nārada Bhakti-Sutras are, as we observed, like the Bhāgavata, fundamental works of Indian mysticism. It is not very easy to determine the exact dates of composition of these Sutras. The Sāṇḍilya Bhakti-Sutra seems to be older on account of its archaic tone, and is evidently modelled after the pattern of the great philosophical Sūtras. If any internal evidence is of any avail, we may say that even this points to the anteriority of the Sāṇḍilya-Sutra. The Nārada Bhakti-Sūtra quotes Sāṇḍilya, but the Sāṇḍilya does not quote Nārada. In point of content, however, the Nārada Bhakti-Sūtra surpasses not merely the Sāṇḍilya by its easy eloquence and fervid devotion, but it may even be regarded as one of the best specimens of Bhakti literature that have ever been written. The Sāṇḍilya-Sūtra is more philosophic than the Nārada-Sūtra. It goes into the question of the nature of Brahman and Jiva, their inter-relation, the question of Creation, and so on. The Nārada Bhakti-Sūtra takes a leap immediately into the doctrine of devotion, analyzes its various aspects, and sets a ban against mere philosophical constructions. Both the Sāṇḍilya and the Nārada quote the Bhagavadgītā freely, and in that respect supply us with the connecting link between the Bhagavadgītā on the one hand, and the later Bhakti literature on the other. So far as the teaching of devotion is concerned, we cannot say that there is much distinction between the Sāṇḍilya Bhakti-Sūtra and the Nārada Bhakti-Sūtra. The two are on a par, so far as that doctrine is inculcated. Over and above the general contents of the doctrine of devotion as inculcated in the Nārada, the Sāṇḍilya, however, teaches that Bhakti may be of two kinds–primary and secondary. Secondary Bhakti concerns itself with Ritualism, with Kīrtana, with Dhyāna, with Pūjā, and even with Nāmasmarana. Primary Bhakti, on the other hand, means the up-springing of the pure fount of love in man towards God. When we once taste of this, nothing else matters ; but if we have only secondary devotion, we cannot be supposed to have known the nature of Supreme Devotion.

Pathway to God Reprint

1966 Issue : Page No. 60+62

Spiritual Pilgrimage :

Then follows the actual Spiritual Pilgrimage which begins with the initiation by a worthy spiritual teacher. It proceeds along the path of deep devotion and surrender (at the feet of the Master,) on the part of the disciple, and of the steady pursuit of the *Sādhana* of Meditation on the Divine Natue as prescribed by him. finally it culminates in the realisation of God.

What determines the worth of a spiritual teacher? What is his nature and what are his functions ? A spiritual teacher is God obectified. There is a final identity between the spiritual teacher and God. He is a great wonder-worker. He brings about a great transformation in the outlook of his disciple merely by his touch and *Manira.*

He brings the fickle mind of his disciple under control, creates in him an all-absorbing and all-encompassing love of God and enables the disciple to approach him, both in meritorious deeds as well as in realisation. He thus makes his disciple like himself, "The spiritual teacher is like a snake-charmer. He takes away the poisonous fangs of the serpent of sense and through his grace, enables the *spiritous* to re-enter the ant-hill of his body so that they may ultimately devour the serpent as well as the ant-hill. The spiritual teacher is an embodiment of Mercy. He fore-fulfills all the desires of his disciples. Wherever such a spiritual teacher lives there is bound to be auspiciousness and prosperity, both material and Spiritual-especially spiritual.

The functions of a spiritual teacher can be classified as i) Metaphysical, ii) Axiological, iii) Moral and iv) Mystical. i) The driving away of the darkness of illusion and infatuation, making the mind rest in the Eternal and establishing the identity between the Self and God, are his metaphysical functions. ii) The destroying of all egoism and making the disciple participate in beatification and raising him to the plane of liberation are his axiological functions. iii) His moral function consists in giving guidance and strength to his disciples so that they might conquer all the robbers viz. passions. The fire of his grace burns all the thorns of life viz. infatuation, honour-dishonour, wealth, woman and land and so on. He further saves the disciples from sin, calamity and- even death, iv) A spiritual teacher is the generous giver of all good. He gives a generous *Mantra* which is the bestower of consumate good. To meditate with its help is to take life to its perfection. He thus confers a new spiritual birth by showing the disciple his spiritual form. Through his grace, the vision of God spreads everywhere both inside and outside, mid fills him with illimitable joy. This is the mystical function of a spiritual teacher.

We shall now try to give an idea about the variety of feelings generated in the devoted heart of a faithful disciples. There are disciples on whom the grace of the Guru has descended and there are others on whom it is yet to descend. Those who are the recipients of the grace are full of the feeling of gratefulness and praise, for their Gurus. For the vision, touch and unison of the Divinity endowed by him, the disciple expresses his deep sense of gratitude to his Master. But the disciple, who is still hankering after the grace, incessantly prays his Guru - whom he believes to be as good as God Himself to shower his blessings upon him, so that be may have a constant vision of God and live upon His Grace. There are three types of such faithful disciples described in three different songs: i) Those that exhibit a defective, pessimistic and suffering mind, ii) Those that exhibit a gladdened, exhilarating and relative mind and iii) Those that offer a syntheses of these two attitudes-the two mixed together in a mistical way. The disciple of the last type is the ideal disciple. The following qualities that he possesses and exhibits are worth-developing by all the aspirants such a disciple is born upon earth like Faith Incarnate and like Penance resplendent. He is absolutely unmindful of his own greatness and is ever singing the glory of his Master only. He thus loves to become a veritable flute in the hands and on the lips of his Master. He milks the wish-fulfilling cow and distributes the milk to the society and even to the world. This disciple is more than camphor because camphor illumines and glorifies the Image of the Lord with its brilliant flame no doubt, but it disappears along with the flame, while the disciple immortalises both himself and his Master.

The Name of God is a matter of supreme importance in spiritual *Sadhana*. Meditation on God's Name has been practised and preached, from times immemorial, in all the principal theistic religions of the world, Its power and value has received universal approbation and admiration. The Name of God has been identified with God Himself and its utterance with the Knowledge of Brahman. All the saints have spoken very highly about the Name and have attached special metaphysical and mystical significance, not only to the different Names but also to their syllables. They have advocated the utterance of the Name, both in prosperity as well as in adversity, in fact, in all the conditions of life, so that we may not lose our heads in weal, and hearts in woe. If the Name is repeated with full devotion, it is Sure to contribute to material as well as spiritual progress, sinlessness arid God-realisation.

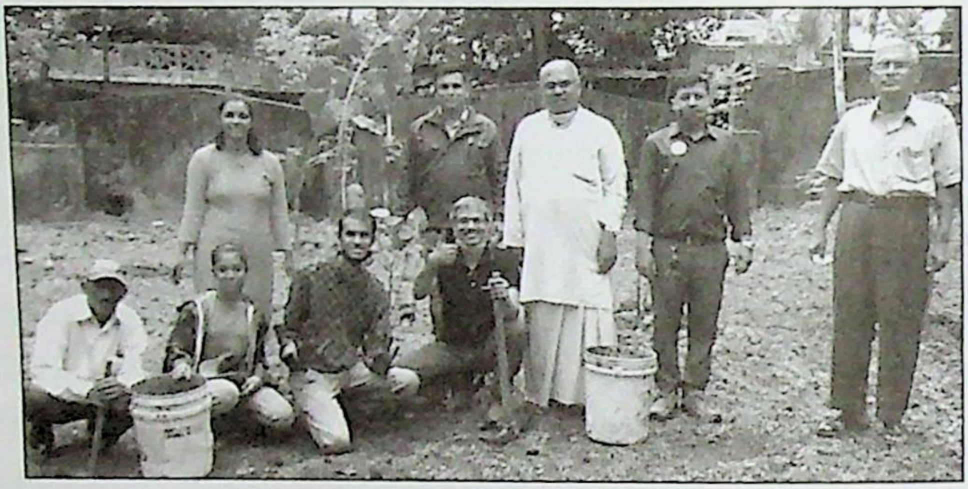
Purandardas traces the origin of this tradition of Meditation on the Name of God, to the great saint and devotee of yore viz. Narad. It was this saint who is believed to have sown the Divine Seed of *Nama*, which, in course of time, germinated, sprouted, began to shoot up and became a flower and a fruit, and continued to fulfil the wishes of all the devotees. However, it is not easy to secure this Divine Name. We can only get it by paying the heavy price of sinlessness and surrender. The power of Nama is so great that under its protecting wings, a devotee does not care even for God Himself. It is considered by him to be superior to God. Along with this supreme power, the Name is associated with supreme bliss as well. Divine Name is a Kamadhenu, wish-fulfilling cow. She comes to us uninvited. She is ever ready to protect those that remember her. We must send our mind to her as her calf and place before her, the fodder of devotion. When her udders of compassion become full and ready to discharge milk, we must employ our hands of consciousness, milk the cow and enjoy the bliss of God-realisation. This sublime description of milking this Kamadhenu, clearly shows how we should meditate on the Name. Here as well as in some other songs, great stress is laid on devotion. Mere mechanical repetition of the Name or the formal singing of His Praise, will not take us nearer the desired fruit of realisation. God has no relish for such dry things. These must issue from a heart replete with devotion. Then alone will the devotee realise his Goal.

The topic that would be next discussed : Methodology of Meditation that the great Kannada Mystics have practiced. Methodology or science of Method is a very important topic. The whole of Methodology would note be discussed here. A few important points only would be dealt with... The first point to be noted, is the necessity and significance of vision in mysticism. The poet-saint *Sarpabhūsana* wants us to place our *Bilva Patra* upon the Lord. The two eyes and the nose constitute the three-leaved *Bilva Patra* involving the fixing of the gaze upon the tip of the nose. This will enable the devotee, through the grace of God, to see some Divine Light. The second point, is the efficacy of concentration. In a fine continued metaphor on the practice of shooting at the target of Brahman, the poet Cidanand describes the importance of a steady posture, perfect silence and concentration of eyes. The third point is the value of the spinal energy and its proper utilisation. This energy may not be merely some fluid which flows through the hollow of the spinal cord. It may also be the carrier of the spiritual power. In a triple song, Saint *Nijaguni* describes the meditation on the three *Lingas* practiced and preached by him. The Ista Ling is a phenomenal Ling. It is to be meditated upon on the palm of the hand, as a symbol of *Nad, Bindu* and *Kala*. The *Prana Ling* is a mystical *Ling* a *Ling* of Divine Light. It is, in the words of Bacon, Janus-faced. It looks once at the *Ista Ling*, and at other times at the *Bhava Ling*. It is to be meditated upon in the heart. The *Bhāva Ling* is a philosphic *Ling*. It is all - pervasive. It shines through the other two *Lingas*, which are its manifestations. It is the 'original cause', 'all-spectator', 'pure bliss' without a parallel. The *Bhava Ling* is to be meditated upon, as such, in the head, for attaining the highest spiritual realisation. These are, in short, some of the salient points in the Methodology of Meditation adopted and advocated by the Kannada Mystics.

Activities of ACPR

Plantation of Saplings at ACPR Compound

The Green Saviours group of volentiers planted the sapling in ACPR compound. The Voluntary Organisationed by Dr. Sameer Majali is involved in increasing greenery. They have taken up this work in all earnestness. On 05/06/2020 the members of the Green Saviours group came to ACPR by 10.30 am and conducted the planting activities. Dr. I.S. Kumbar and Shri R.G. Jakati, joint secretary and Basavaraj Patil of ACPR were present.



Volunteers of Green Saviour group Dr. I.S. Kumbar and Shri R.G. Jakati

Shri. Gurudev Dr. R.D. Ranade's Punyatithi

On 6th June 2020, the 63rd Punyatithi of Shri. Gurudev Dr. R.D. Ranade was observed. Ararround 40 devotees were present. Arati and Bhajan was performed. Shri Kishor Kakade and Smt.Shobha Kallol presented the devotional songs. The programme started at 5 pm and completed with prayer by 6 pm.

Smt. Sumitra Zirali lighting the Lamp on 6th June 2020

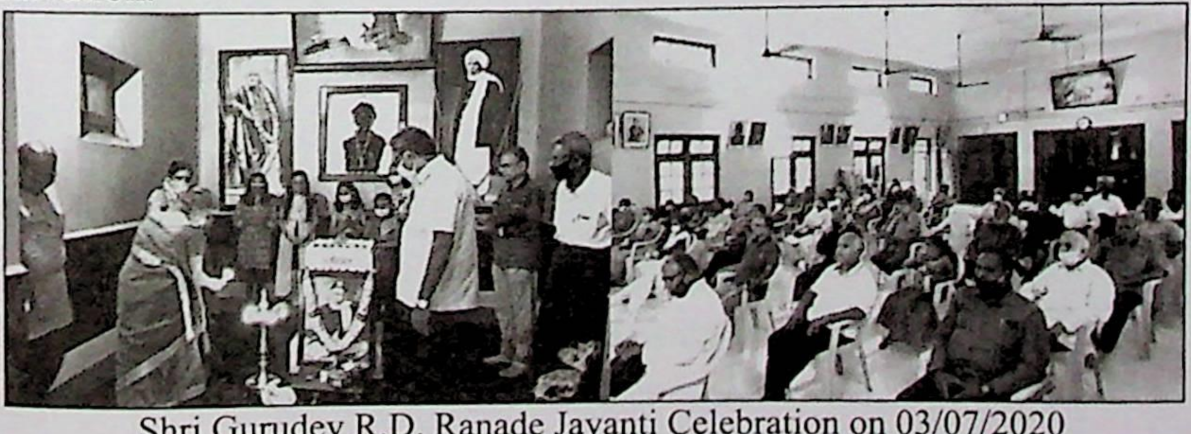
A View of devotees on Gurudev's Punyatithi in ACPR in front of the Shrine

Shri Gurudev Ranade Jayanti

On 3rd July, 2020 Shri Gurudev Ranade 135th Jayanti was celebrated with devotion at ACPR. The programs were conducted by maintaining the social distance.

The "Uma Sangeeta Pratisthana" headed by Smt. Mangala Mathad and her troup performed Gurugeeta and Anubhava geetas. The students sang the song with devotion. Adv. Maruti B. Zirali Hon. Secretary ACPR spoke on the occassion and briefed the students and the audience about the life sketch and massage of Shri Gurudev and said, "Shri Gurudev Dr.R.D. Ranade born in Jamakhandi having his primary education at Jamakhandi, graduated at Poona and retired as Vice-Chanceller of Alahabad University. He was invited to University based on his writing and scholasticism. Dr. Radhakrishnan invited shri Gurudev to Rastrapati Bhavan to deliver Lecture on *Bhagawadgeeta*, later on it is published and became a monumental work. His works on the Upanishad and Literature of all Indian Saints attracted international fame. Shri *S.L. Bhairappa* said that, commentery on "*Jnaneshwari*" by Shri Gurudev is only one of its class in entire world". He also recalled the words of Shri Gurudev in conversation with Shri P.G. Halakatti, on the legendary Shri Basaveshwara's words of "Kayakave Kailasa" as the "Kayaka" which is nearer to God leads to "Kailasa".

He also said, "the ACPR which he founded at Pune in 1924 and later shifted to Belgaum in 1957 is only one of its kind in the entire world. Shri Gurudev intended to bring thinkers of all faiths and religion on one platform. Dr. Radhakrishnan the President of India Volunteered himself to inaugurate this Head Quarters Building in 1965. Shri Gurudev never entertained the 'Prasiddhi' i.e. publicity and insisted on meditation to attain salvation.



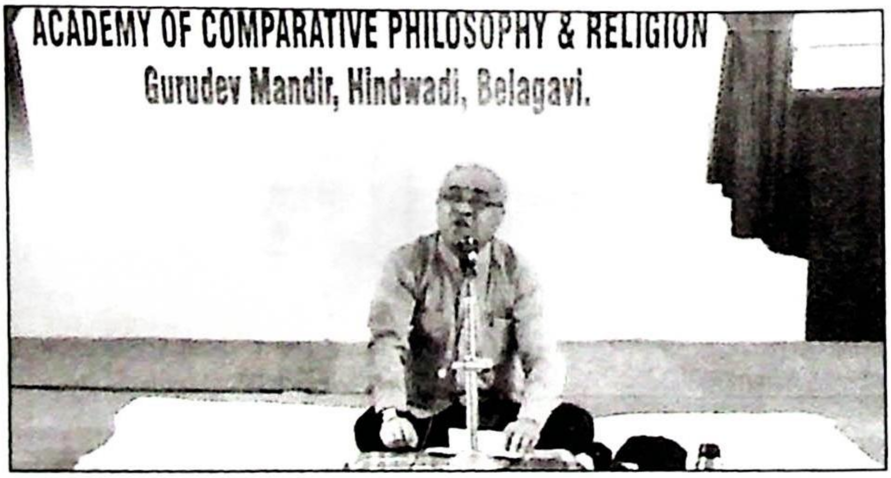
Shri Gurudev R.D. Ranade Jayanti Celebration on 03/07/2020

Our Regular Activities

The fortnightly programs were not conducted due to Covid-19 Norms. The Saturday's Mystic Study Circles "Chintan" programs were resumed recently.

I. On 21.3.2020 Saturday **Shri Kishor Kakade,** President, Readers, Club Belgaum gave a talk on "Ek Bharat Vishwaguru Bhart" with slide show on "Vivekananda Rock Memorial". He said ACPR is a "Samanvaya" and "Souhardha" platform for all languages like Kannada, Marathi, Hindi and English and also for all faiths.

He narrated the efforts of Making Rock Memorial for Vivekananda as a symbol of "Ekata and Rastreeyata" (Oneness and National Spirit). The efforts of Shri Eknath Ranade in making rock memorial made India as Vishwaguru by demonstrating Unity on the national fount and sending the message across the world about spiritual greatness of India as Adhyatmik torch bearer. Shri Kishor Kakade presented Anubhava Geetas amid his lecture.


ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION
Gurudev Mandir, Hindwadi, Belagavi.

Shri Kishor Kakade delivering his Lecture on 21/03/2020

II. On 13/06/2020 Saturday **Dr. Sushant Joshi,** Associate Professor KLS IMER Belagavi dlivered a talk on the book written by Sadguru Jaggivasudev "*Death-An inside Story*".

People know very well that everybody is going to die one day or the other. But everyone thinks he is not going die. We understand Death better only when death approaches us. Soldiers experience the death before dying. If we also have the same experience we can achieve victory on death.

Animals do know their time of death so they usually go to the place where they are destined to die. It is only human beings who succumb to untimely death. We cannot be immortal but we can definitely have a better perception of "Mrutyu" and thereby live a better life, a joyful life.

We can better understand the life by following the explanation given in *Taittariya Upanishad* which explains the life in "Five Koshas" of our life namely *Annamaya, Pranamaya, Manomaya, Vidnanamaya* and *Anandamaya* and by understanding this we can enjoy immortal and bliss full life. There are three classifications of human life Yogi-Bhogi-Rogi. "Yogi" life is possible if we can have a clear perception of the Anandamaya i.e. blissfull life.

He also explained how modern tendency of "Suicide" can be controlled by using this book for social engineering purposes.

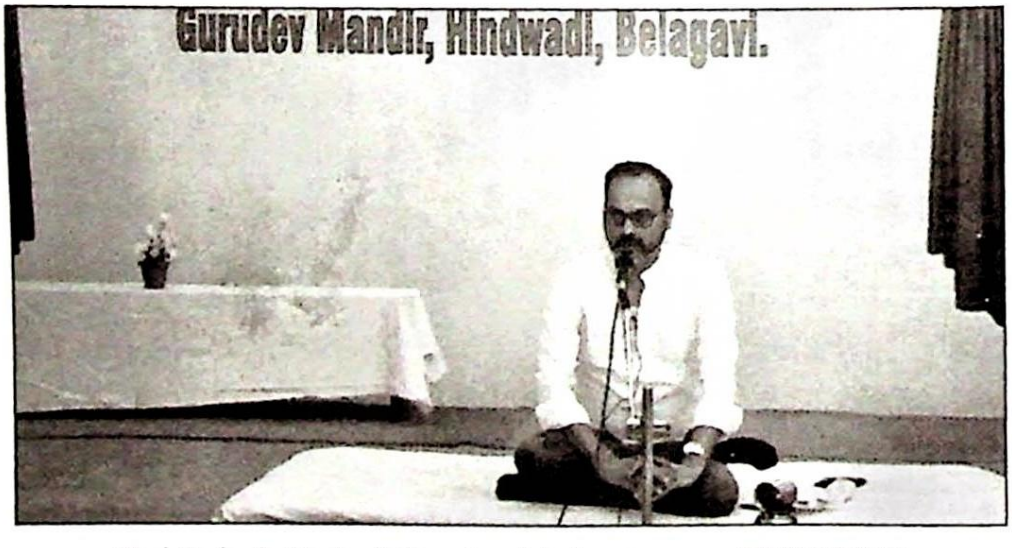
ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION
Gurudev Mandir, Hindwadi, Belagavi.

Dr. Sushant Joshi delivering his Lecture on 13/06/2020

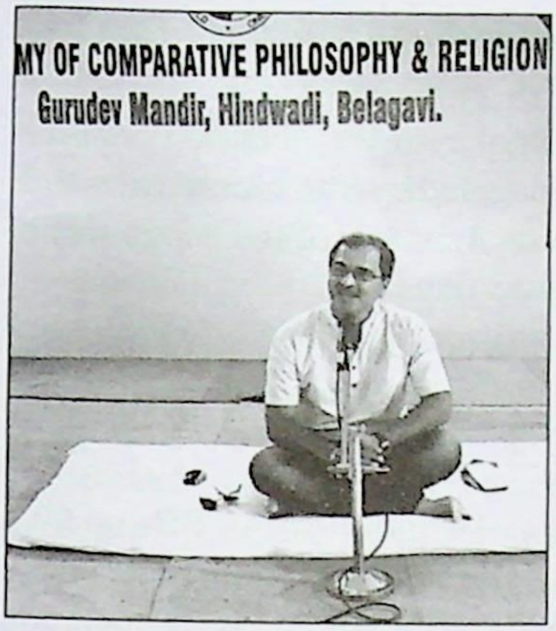
III. On 20-6-2020 saturday, **Shri Rajesh Heda** President CREDAI Belgaum, Presented a discourse on "Power of Positive Thinking". He said "our thinking affects our life. Our state of mind decides the fate of our life. If we think in positive lines definitely positive incidents will happen. Right thinking, leads to Right path is the rule of nature. "Insan apani soch ka parinam hota hai". "Soch ko badalo, Jindagi Badal Jayegi". Positive thinking creates positive energy. We always indulge in casting aspersions on others and the situation around us. But we do not understand that many a times such things are due to our negative thinking. If we start counting on the best things which God has given to us we find many things to enjoy and be happy. So it is with "negative" hence "Shikayat kam karna" stop criticising.

"Slowly we have to start thinking on positive lines. That will have a great effect on our day to day life. Our power of imagination has a great strength. We have to think good and imagine good about our future. This will definitely have a good result in our life. Good company i.e. "Satsang" will help us for positive thinking. If we think with fear and worry that will ruin our future also. If we are in the right company and on the right line of thinking the life will be always full of positive thinking and positive incidents. On the other hand, suicidal mentality in life is the last stage of negative thinking. The whole life will end in a misery if one start thinking on negative lines. So positive mind set is all important in life."

"A motor car has four wheels, so also human life. Front two wheels are our health and mind, rear two wheels are our family and resources to support life. We have to drive safe with positive thinking."


Gurudev Mandir, Hindwadi, Belagavi.

Shri Rajesh Heda delivering his Lecture on 20/06/2020


MY OF COMPARATIVE PHILOSOPHY & RELIGION
Gurudev Mandir, Hindwadi, Belagavi.

IV. On 27-6-2020 Shri Jeevan Khatav, President Rotary Club of Belgaum, delivered a talk on the subject "Mathematics of Happiness"

"Everybody wants happiness but we are searching happiness in a wrong place. Happiness does not depend on the people or the things around us. Health, Wealth, Success etc. which we treat as a source of happiness do not guarantee the continuation of our eternal happiness. Even the religious path does not guarantee the perpetual happiness unless it is on spiritual lines.

Western scholar Dr. Martin Saligman explains happiness as H=P+E+M.

H = Happiness
P = Pleasure, momentary joy. ex : eating etc.
E = Engagement in good activities like good hobby etc.
M = Meaningful act; which gives happiness after performing. This is relatively higher level happiness one can derive.

If we want perpetual happiness then we have to come to our traditional way of life namely the "Purusharthas". This is the only way Dharma, Artha, Kaama, Moksha. This will get freedom from the *cycle of happiness and misery*. We will derive "Chirantana Anand" in this life. A German Philosopher *Arthur Schopenhauer* describes thus

$$H = \frac{\text{Desires fullfilled}}{\text{Total Number of desires.}}$$

When the divider denomination becomes "Zero" we get 100% happiness. The way to achieve this is possible when we have devotion, Patience and Non attachment.

One has to stay away from negativity and should have a strong desire to achieve non-attachment. We have to avoid extremity in all aspects of our life, may it be love, affection, accumulation of wealth etc. Meditation will slowly reduce our anxiety, anger, stress, jealousy etc. Only then Zero desire and maximum happiness are possible.

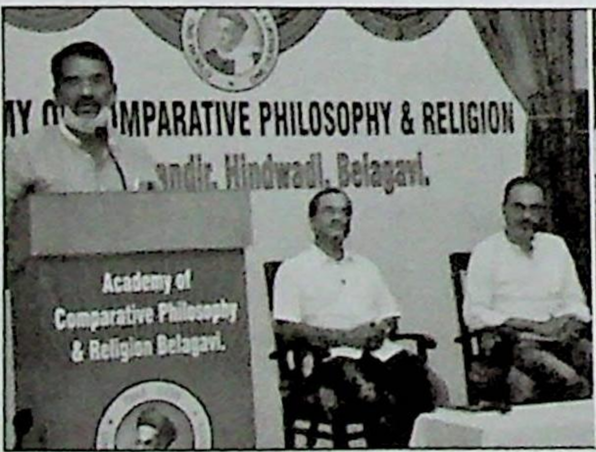
Adv. M.B. Zirali Secretary ACPR spoke on the occasion and said, "the Indian way of Bramhananda was propagated by Shri Gurudev Dr.R.D. Ranade and he spent entire life in spreading message of the happy way of life and enjoying *bramhananda* in our day-to-day life.

The program was compered by PWG's Editor Dr. Madhumati Kulkarni. Shri Kishor Kakade presented the invocation song.

V. Visit of Shri Anil Benake Hon. MLA Belgaum to ACPR- on 20th June 2020. He attended the Saturday "Chintan" Program. He whole heartedly commended the activities of ACPR and assured his co-operation in future. He thanked the Secretary of ACPR Adv. Maruti.B.Zirali for giving him an opportunity to serve the institution. On the occasion he donated Rs.1,00,000/- for the book publication. Shri Maruti B. Zirali thanked the Hon. MLA on behalf of ACPR.

As per its on going program the Rotary Club of Belgaum has donated Rs.1,50,000/- to the Rotary Study Centre i.e., the Modern Library for Competitive Examinations catering the needs of Poor students. Shri Jeevan Khatav, President Rotary Club of Belguam and the Ex. President Shri Sachin Bicchu, Sr. Adv. Belgaum represented the Rotary Club.

Shri Maruti B. Zirali thanked them on behalf of ACPR and assured that the services rendered by these people will be of great help for the betterment of Institution.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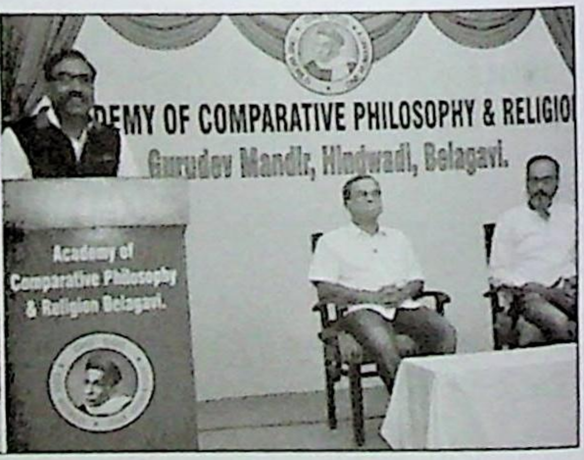
Hon. MLA Anil Benake, Shri Jeevan Khatav, Rotary President and Shri Rajesh Heda Speaker of the day are in picture.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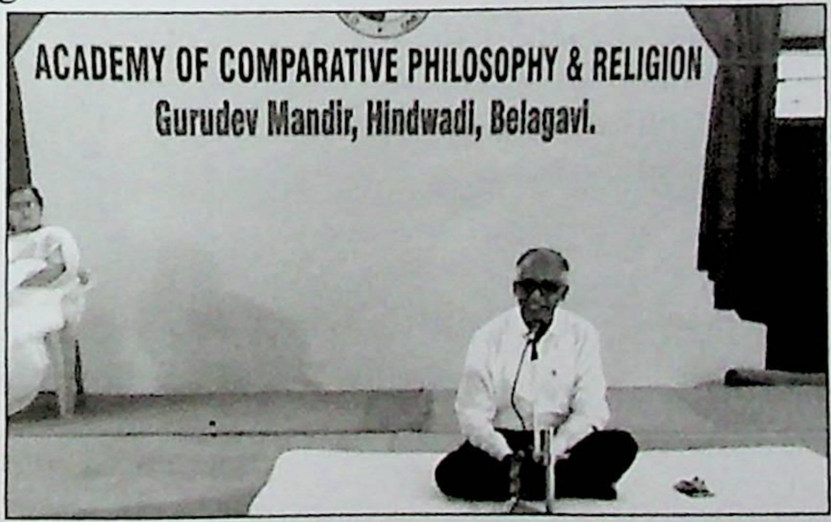
Adv. Shri Maruti B. Zirali Hon. Secretary ACPR, proposing the vote of thanks on 20/06/2020.

VI. On 11-07-2020 Shri Parameshwar Hegade president Vidya Bharati Karnataka and Chairman Santameera school Belgaum spoke on "Pracheena Bharata".

He said, 'we do not try to learn our own history. What we learn today is the Macaulay Model which traces back only up to Adam and Eve i.e. up to the start of Christian Era. Actually a stupendous civilization flourished in India arround 6500 years ago. This is scientifically proved by the excavations in Khambat kolli in Gujarat. There is an evidence for a rich civilization of Vedas on the bank of "Saraswati River" now extinguished due to clash of place below the earth. This is proved by carbon testing of the evidences procured in excavated sight. India was "Swargapavargaspada margbhoota..." means a land suited for material and metaphysical pleasure.

The concept of "Akhand Bharat" extends up to Iran in the West and Jawa and Sumatra in the East. There is a clear cut evidence in *Vishnu Purana* which says *"Uttaram yat Samudrasya Himadrashaiva Dakshinam Varsham tad Baharatam Naam...."*. In fact west came to India later but India went to the West in ancient time.

'Bha' means Jnyanprakash, 'Rata' means immersed in that. So Bharat means the people who are dwelling in the knowledgeable position. The knowledge means knowledge of the self, that is "Atmadnana".This is the real feature of Ancient India. The concocted story of Aryan Invasion etc., are disproved due to modern investigations taken up while tracing the genes of Aryans. The Rakhigud Khoj has proved it. Now the truth has come out about a rich civilization existed in India very long back and the calculation runs up to 9500 years ago. We should feel proud to have such a rich heritage.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Shri Parameshwar Hegde delivering his Lecture on 11/07/2020

Great Thinkers And Philosophers Of The World

- Editor

Responding to the heavy demand from our reading community we are endeavouring here to acquaint our readers with a bird's eye view of the great Thinkers and Philosophers of the world and their thoughts. Since most of us are fairly familiar with our Indian philosophers and as they are innumerable spread out through the length and breadth of this ancient land we thought of starting with Western philosophers and then turn to our Indian thinkers and philosophers. I ardently thank our Hon. Secretary Adv. Zirali for inspiring me to venture upon and introduce this new feature in our quarterly journal.

The emergence of the Western philosophical tradition can be traced back to the era of Ancient Greek philosophy. The evolution of philosophy and critical thinking in ancient Greece began around 6th century BC and played a pivotal role in the subsequent development of the knowledge we have today. These philosophers followed varying approaches to their philosophical journey, seeking answers to the unknown paradoxes and creating innumerably meandering ways along the path. This started with the first attempt by Thales to look at the world from a methodical perspective. The subsequent cohort of critical thinkers went on to diversify this approach into natural science, metaphysics and eventually ethical theology leading to the evolution of philosophy as we know it today.

Greek Philosophers -

1. Thales of Milites- 624 BC- 546 BC
2. Parmerides- 560 BC- 510 BC
3. Anaxagoras- 500 BC – 428 BC
4. Anaximander- 610 BC – 546 BC
5. Empedocles-- 490 BC - 430 BC
6. Zeno 490 BC – 430 BC
7. Pythagorus- 570 BC – 495 BC
8. Socrates- 469 BC – 399 BC
9. Plato 427 BC – 399 BC
10. Aristotle- 384 BC 322 BC

.... To be continued

Sl.No	Name of the book	Translated	Year of Publication	Publishers name	Price
२९	भगवदगीता : साक्षत्कार – दर्शन	ग. वि. तुळपुळे	२००७	श्री गुरुदेव रानडे समाधी ट्रस्ट निंबाळ आर. एस. ५८६२११	८०/–
३०	गीत गुरुदेव	गोविंद मनोहर देशपांडे	२००९	अरविंद म देशपांडे ३/इंद्रजित अपार्टमेंट अलकापुरी सोसायटी पौड रोड कोथरूड – पुणे – ४११०३८	८०/–
३१	गुरूने धरिले करी	सुनील कृष्णा गजेंद्रगडकर	२००८	सौ. सावनी सुनील गजेंद्रगडकर डी ३/११ इलाइट गार्डन, औंध, पुणे ४११०७	७२/–
३२	आणखी काही सोनेरी पाने	पद्मा कुलकर्णी	२००८	सौ.अश्विनी जोग व सौ.अंजली कत्रुर टी.एक.१, मंदार अपार्टमेंटसू १०१ रेल्वे लाहेन्स, सोलापूर ४१३००१ फोन नं – ०२१७/२३१८२४४	१००/–
३३	कन्नुड साहित्यातील गुरुदेव रानडे यांच्या पुण्यस्मृती	एक साधक	२००८	श्री गुरुदेव रानडे समाधी ट्रस्ट निंबाळ आर. एस. ५८६२११	५०/–
३४	श्री गुरुदेव रा. द. रानडे चरित्र आणि तत्वज्नान	शं. गो. तुळपुळे	१९५८	गुरुदेव रानडे समाधी ट्रस्ट निंबाळ (आर. एस.) इंडी, विजयपूर – ५८६२११	१६०/–
३५	उपनिषद – दर्शन का रचनात्मक सर्वक्षण	रामानंद तिवारी	२०११	राजस्थान हिंदी ग्रन्थ अकॅडमि प्लॉट नं–१, झालाना सौसन्थाणिक क्षेत्र, जयपूर – ३०२००४	११५/–
३६	स्मृती – मंजुषा	भाऊ निंबरगी	२०१८	सौ. बिना निंबरगी हालेपेटी, मुलुंड, मुंबई	१००/–
३७	सोनेरी पाने – १ ली आवृती	पद्मा कुलकर्णी	२०००	सौ. अश्विनी जोग व सौ.अंजली कत्रुर टी. एक.१, मंदार अपार्टमेंटसू १०१ रेल्वे लाहेन्स, सोलापूर ४१३००१ फोन नं – ०२१७/२३१८२४४	६०/–
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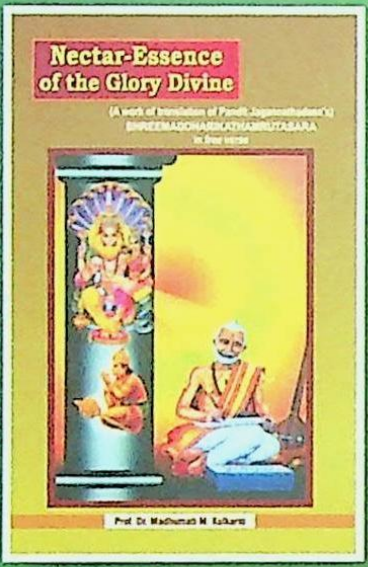
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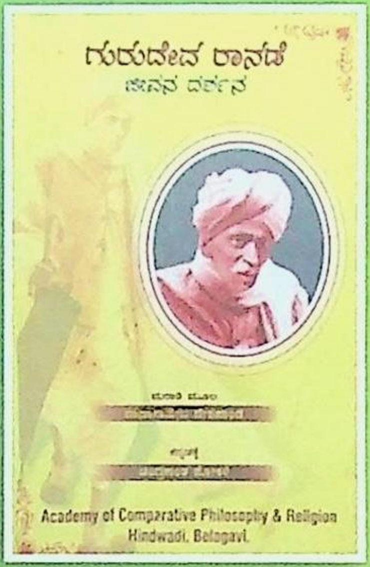
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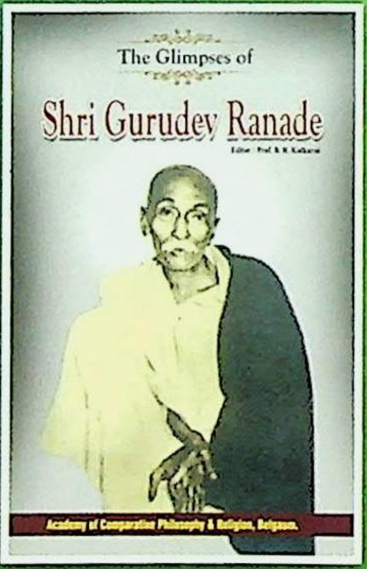
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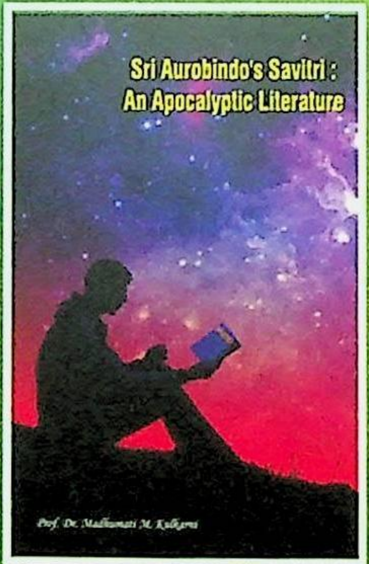
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